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FATHER ARTHUR EDWARD JONES, S. J.

A SKETCH

After having spent sixty years in the Society, Father Arthur Edward Jones, S. J., the well-known archivist of St. Mary's College, Montreal, was called to his reward on January 19th, a little over a month after the celebration of his Diamond Jubilee. He was of United Empire Loyalist descent, and was born at Brockville, Ont., November 17th, 1838. His father, who was a convert, was the first member for his native town in the Upper Canadian legislature. He was also a steamboat owner and a leading promoter of navigation on the St. Lawrence between Montreal and the Great Lakes. His vessels provided his children with rare opportunities for making trips up and down the river, opportunities that were not lost on the future Jesuit; even as a boy he knew every bend and bay and rapid between Montreal and Lake Ontario. The St. Lawrence was the main highway to the West in the seventeenth and eighteenth centuries, and it was interesting to hear the learned archivist, in after years, when going over documents of the French regime, recalling his early outings on the river and identifying the places by their ancient French names. The favorite sport of his boyhood was canoeing and camping out. During his midsummer holidays he usually made off with canoe and provisions to some spot around the Thousand Islands and returned to his home in Brockville only after a season filled with exciting incidents. He loved to recall those early adventures which remained indelibly fixed in memory. Four years ago, when he was seventy-five years of age, he made a trip by boat to Toronto. While passing Brockville and the islands in the neighborhood, reminiscences fifty or sixty

years old began crowding in on him; his companions found him seated alone on deck bathed in tears.

Arthur's father liberally supplied him with pocket money, and what the boy did not spend, following his mother's advice, he put aside for a rainy day. He had, at one time, saved the large sum of £8 (forty dollars), when a Booklyn priest called at his home on a collecting tour in aid of the Irish immigrants who were arriving in America in thousands. The tale of the hardship and misery of the poor exiles made such a deep impression on the boy that he opened his bank and gave all his savings to the deserving charity.

After a preparatory course in the Brockville District School, he was sent, at the age of twelve, to St. Mary's College, Montreal, and there completed his classical course with marked success. Among his private papers, which he carefully preserved, is the copy of a discourse pronounced by him during his rhetoric, in 1857, before the College Debating Club, the subject being the selection of a site for the Capital of Canada. Other speakers took part in the debate; one was in favor of Kingston, another spoke for Quebec, another for Toronto, and a fourth for Montreal. When Arthur Jones' turn came he pleaded eloquently in favor of a spot which had been suggested but about which nothing had been decided, namely, the terminus of the Rideau Military Canal, on the Ottawa River, around which a small settlement had sprung up. This settlement was named Bytown, after Colonel By, the builder of the canal, but it was derisively called "a village of lumber shanties." Nature, however, had been more than kind to this spot lying midway between Upper and Lower Canada. The Chaudiere Falls, nearby, were about to be harnessed for power purposes; and when the vast country watered by the Upper Ottawa, the Rideau and the Gatineau rivers, was colonised, the future would be rosy indeed. All these points were skilfully brought out by the young orator, but what seemed to him the most important reason for the choice of the site was its aloofness from the turmoil of politics and its independent position between the two dominating races of Canada at that time. The arguments were listened to by a large number of prominent men of Montreal, with whom the choice of a seat of government was at that moment a burning question, and whose counsels were certain to be sought in any final decision. The speaker never claimed the distinction of having had anything to do with the choice

of the site; it was, however, a great gratification for Arthur Jones when a letter reached him in France the following year, informing him that the Queen of England had chosen the spot he so eloquently championed for the future Capital of Canada. The name of Bytown was changed to Ottawa, and now, after sixty years, the "village of lumber shanties" is a beautiful city which promises to become the Washington of the North.

Meanwhile the grace of vocation had made itself felt in the soul of the young student. He offered himself to to the Society, and in the summer of 1857 he sailed for France and entered the novitiate at Angers, December 7th, of the same year. The only exciting news that disturbed the holy monotony of his life at Angers came from Lourdes. The novice-master, Father Gauthier, kept his young men informed during the year 1858 of the marvelous apparitions Our Lady was making to a little peasant girl at the foot of the Pyrenees. Lourdes was leaping into fame in those months, and the letters which the young novice sent home to his family in Canada gave the details of the wonderful visits from Heaven.

Arthur Jones made his first vows at St. Acheul, December 8th, 1859, and went through his juniorate at the same place. Always in excellent health, a lover of out-doors, and desirous of widening his circle of knowledge, he studied architecture, surveying, landscape gardening, etc., sidelines which he put to good use afterwards, notably at Woodstock and Montreal, His artistic talent he exercised during his long walks in the neighborhood of Amiens, where he drew many sketches of interesting spots. Some of these sketches still survive, one of which had more than an artistic value for the young Jesuit. It was an outline of the Chateau de Prouzel, the home of General La Moriciere, a rather gloomy picture showing the sun going down, with the massive pile heavily shaded in the foreground. A few weeks later the artist learned that the day on which he made the sketch was the day of the disaster at Castelfidardo. While the chateau was being drawn, its owner was going down in defeat before the Piedmontese hordes.

From St. Acheul the young Jesuit was sent to Vals for the first year of philosophy; he then returned to Montreal to teach preparatory. In 1862 he was sent to Boston for his second year of philosophy; the third he made at Fordham, where he remained seven years teaching

humanities and rhetoric. In 1870 he began theology at Woodstock, and was raised to the priesthood by Bishop O'Hara, of Scranton, July 2, 1873. After another year of humanities in St. Francis Xavier's, New York, he was sent to Sault-au-Récollet for his tertianship. During Lent he gave a number of small missions in New Brunswick, and his experiences in the diocese of Chatham furnished him in after years with much matter for amusement. One day while travelling with Bishop Rogers across the ice on the Miramachi river, the horse and sleigh left the trail, the ice began to crack around them, and the Bishop and himself, both rather portly, had much difficulty in extricating themselves from their dangerous position. The Bishop accused Father Jones of not knowing how to drive a horse. The Jesuit retorted by handing the reins to His Lordship. Shortly after they were all off the road again. The prelate tried to find out just what the Jesuit thought of his steering capacity, but without success. Both, however, began gently to compare notes, and they compromised by leaving the road and the rest of the journey to the horse. This arrangement proved satisfactory, for Bucephalus brought them safely home.

From 1876 to 1881 Father Jones taught in St. Mary's College, Montreal, and preached the Sunday evening sermons in the Gesu. As a confessor he was much sought after by children; dozens of little ones flocked around his box on confession days. There are hundreds in Montreal, especially among the former pupils of the Sacred Heart, who take pleasure in recalling the fact that he prepared them for their First Communion, and who, after thirty years, have not forgotten his fatherly instructions. In season and out of season he urged frequent Communion for children; many who began this practice under his direction kept it up in after life. He found time to organise a club for boys and young men of the city, and with the help of generous friends he furnished a house near the college for their use. The club was under the patronage of St. Stanislaus, but its members, who at one time numbered over a hundred, were known as Father Jones' "tads", a name which the founder had brought from New York, and which was derived from a slight inversion of the initials of the American District Telegraph Service. St. Stanislaus Club dropped out of sight when its founder was transferred to Guelph; some of its members became prominent citizens of Montreal.

Among the duties assigned to him after his return to Montreal in 1882, was the care of the college archives, which contained a certain number of valuable documents, many of them originals, relating to the Old Society and its missionaries. Before Father Casot, the last surviving member, died in 1800, he left many of the treasures of the old college in Quebec, including statues, relics, documents, etc., to the communities in that city, with the hope that some day in the unknown future the documents at least might be useful to somebody. The energy with which Father Felix Martin carried on his historic studies and researches after the return of the Jesuits to Canada in 1842, caused many of these precious manuscripts to find their way back to their former owners. Among these were Marquette's original map of the Mississippi, as well as his own narrative of his voyages and discoveries; Father Jogues' autograph narrative of the captivity and death of René Goupil; autograph letters of Jogues, the Lalemants, Charlevoix; manuscripts and letters of more than fifty other well-known Fathers of the Old Society in Canada, and especially Father Paul Ragueneau's manuscript volume of sworn testimony, compiled in 1651, regarding the virtues of our Canadian martyrs, a volume which has done good service in recent years in the Cause of their Beatification now pending in Rome. There were, besides, other documents which had been added to the archives by copying and donation, volumes of notes and historic works of various kinds.

These were all placed in Father Jones's keeping, but for the moment the burden apparently did not weigh heavily on him. Only two or three years later an incident, slight in itself, was responsible for the dawning of his vocation as an archeologist. One of Ours spent part of the summer of 1884 at Three Rivers, a mission of the Old Society, where the registers kept by Jesuits whose names are household words in American history are still jealously preserved. With the aid of tracing-paper he took fac-similes of baptismal entries and other specimens of the handwriting of those early Fathers, beginning with Paul Le Jeune, who founded the mission at Three Rivers in 1634. The fac-similes were eagerly studied by Father Jones; they made him familiar with the penmanship of the missionaries and helped him to identify several of the manuscripts whose authorship was in doubt. He became deeply interested in this work, and then began an intense labor which continued for thirty years, collecting

and collating historic data and adding to his own knowledge until he became a recognised authority, perhaps the best in America, on the Jesuit missions in New France between 1611 and 1800.

The period which always possessed the greatest interest for Father Jones extended from 1626 to 1650, the heroic age of the Huron missions on Georgian Bay. With the hope of being able, some day, to furnish a complete catalogue of the missions and missionaries between those two dates, he began taking notes about everything connected with the Huron country. The sites of its ancient villages, the arrival and departure of the Fathers, their names, their labors, the results of their ministry, were details that he worked out with patience and constancy. The outcome, after fifteen years, was *Hendake Ehen*, or "Old Huronia," a learned volume of five hundred pages which was published later by the Ontario Government, and which, in 1913, brought the author the honorary degree of LL.D. from the (Presbyterian) University of Toronto. This volume is an exhaustive treatise, a book of reference rather than a history; but it tells the reader all that will ever be known on the work of the Jesuits among the Hurons.

Father Jones was not satisfied, however, with having written the last word on the Huron country. The tragedies enacted there in the seventeenth century had always impressed him deeply, and he had another ambition, that of locating the spots where our martyrs were slain. While Teanaostaye, the village in which Father Daniel gave up his life in 1648, had been known for many years, the indefatigable worker despaired, through lack of data, of ever being able to locate Itharita, where Charles Garnier was slain, or the lonely spot on the Nottawasaga where Father Noel Chabanel fell under the tomahawk of a Huron apostate. But he had hopes that, with the aid of Ducreux's map, the *Relations* and the *Breve Relatione* left by Father Bressani, he should be able to discover St. Ignace, where Fathers Brebeuf and Lalemant were martyred. He made a preliminary attempt in 1890, but in 1902 he undertook the quest on more scientific lines. The *Relation* for 1649 gave him certain distances from the central residence, Fort Ste. Marie, to the scene of the massacre; Ducreux's map gave him the direction. He set out to find a spot which was "encircled with a deep moat with which nature had powerfully strengthened the place on three sides, leaving a little space weaker than others." He was aware that

detrition of the soil caused by the elements during nearly two centuries and a half had done considerable levelling and modified the appearance of things. He knew also that on the morning of the massacre a battle had taken place between the fleeing Hurons and the Iroquois invaders, and that many tomahawks must necessarily have remained on the field; or as he himself put it, "the spring came and the rank weeds or the fronds of fern, in forest and glade, shrouded them from the sight of the prowling savages until they lay securely buried beneath the decaying leaves of two centuries and a half of recurring autumns." Keeping these things in mind he started out to examine every mound, hillock and valley in the present Township of Tay, bordering on Georgian Bay.

One day he climbed a hill corresponding to the description, and satisfied that he had found the spot, it was not without some trepidation that he began to question the neighboring farmers whether their forefathers had not found tomahawks when they began to clear the forests and plough the ground. Dozens of those relics found in the immediate vicinity were brought to him for inspection, and so convinced the persevering investigator that he had found the ancient of St. Ignace that he set to work in letters to the press and even in pamphlets to defends his site. Although his discovery created a sensation at the time, it has not, even after fifteen years, received the seal of finality. Other spots have been found since in the immediate neighborhood for which strong pleas can be made. However, if Father Jones did not solve all the objections of his critics to the site, his work at least revived the memory of the martyrs. A chapel was built on the hill in 1907, and a large number of pilgrims visit the spot every summer to look for favors from the martyred missionaries.

When there was question of bringing out the edition of the *Jesuit Relations and Allied Documents,* Father Jones was one of the first consulted and his cooperation sought. Reuben Gold Thwaites, secretary of the Wisconsin Historical Society and editor of the edition, wrote in his general preface: "The archivist of St. Mary's College, Montreal, opened his heart to the enterprise and has not only given us *carte blanche* to ransack his priceless treasures, but has contributed invaluable suggestions and data almost without number." Father Jones supplied matter out of his archives for ten or eleven volumes; it will suffice to consult any one of the seventy-three to see what an active part he took in this historic work.

In 1888 he turned with regret from his peaceful and congenial work among his archives to cross swords with the enemies of the Society in Canada, and he rendered very great services during the outbreak of fanaticism which followed the settlement of the Jesuit estates question by the Provincial Government of Quebec. Those estates belonged to the Old Society, but were claimed by England as Crown property when Father Casot, the last surviving member died in 1800. This claim had always been resisted by the ecclesiastical authorities, as the estates were church property. Meanwhile their value had grown enormously in eighty years. Father Jones made a rough estimate in 1888 and found that they were worth several millions of dollars. Father Charaux, acting for the Order, asked for a settlement and an indemnity in 1874, but his appeal was not considered by the Quebec Government. A fresh appeal, with better results, was made after the civil incorporation of the Society in 1887. The Honorable Honoré Mercier, an old student of St. Mary's, the Prime Minister of the Province, took the affair in hand and had an act passed by the Legislature, setting aside the sum of $400,000 to be given in return for a clear title to all the properties owned by the Old Society. The Province of Quebec got a cheap bargain, but the Jesuits did not get this sum of money, the division of which was left to the good will of the Holy See. In the end the Society received $160,000, the rest going to the Bishops of the Province for educational purposes, and $60,000 to the Protestants, "to a body," remarked Sir John Thompson, Federal Minister of Justice, "which had no claim, legally or morally, and had never asserted any as regards a title to the estates."

The disposal of nearly half a million of public money, with the name of the Jesuits so intimately coupled with the deal, was enough to make the bigots take fright. The Orangemen of Ontario and their newspapers started a campaign urging the Federal Government to disallow the Provincial act, and so insistent were they that the question of disallowance was brought before the Parliament at Ottawa in 1889. Father Jones was appealed to by the Catholic members to furnish material to refute the arguments of our adversaries. This he did with great good will, and the main speech of the whole debate, the one delivered by Sir John Thompson, drew much of its solidity and convincing power from the facts and figures furnished by the archivist of St. Mary's. For nearly three days the Jesuit Order held the attention

of the House of Commons. Its history, principles, teaching, reputation, all passed through the crucible. Friends and enemies were given full scope to praise and blame. When the historic debate was over and the division called, only thirteen members could be found to vote for the disallowance. Sir John A. Macdonald, the Prime Minister, called them the "devil's thirteen," the name they were known by in the annals of the period.

The discomfiture of the bigots at the turn affairs had taken in the Federal Parliament made them start an Equal Rights movement throughout Canada. The Jesuits had captured the country and it had to be taken away from them. For several months Father Jones was kept busy refuting the frothy elucubrations of Protestant ministers and patriots of the Orange Brand. His letters published in the Montreal and Toronto newspapers, while tending to diffuseness, revealed a complete knowledge of every phase of the question at issue as well as a wide acquaintance with international law. Even now his citations are valuable, for, in his own careful way, he never omitted to refer the reader to the chapter and page of the authors quoted.

An incident which gave great pleasure to the old archivist was the discovery in 1889 of documents relating to Father John Aulneau de la Touche, the chaplain who accompanied one of the La Verandrye expeditions in 1735, and who, with the son of the commandant and and nineteen others, was slain by the Sioux in the Lake of the Woods. The few details which had come down about the fate of the expedition were incorporated in a report which had been sent to France shortly after the disaster. But nothing definite was known about the missionary himself beyond the fact that he had reached Canada in 1734 and had left for the West a year later. In the Advent of 1889 three Jesuits were giving a mission at Bournezeau in the Vendee. Among their hearers was a venerable old man named Aulneau who told them one day that he had in his possession a number of letters which had escaped destruction during the French Revolution, and which had passed down as an heirloom in his family for over a hundred and fifty years. These letters were concerned chiefly with a Jesuit, a member of the Aulneau family, who had been put to death by the Indians in the wilds of North America. The visiting missioners were not especially interested in the information, but they passed it on until it finally reached Montreal. No news could be more welcome to Father

Jones, who often deplored the large gaps that existed in the history of the work of the Society in Canada after the publication of the *Relations* was suspended in 1672. For years he did his best to fill those gaps himself, seizing and classifying every scrap of information about that period, chiefly all that related to the movements of the Jesuits. He was anxious to know what new facts the Aulneau letters would bring him, and as soon as possible he had them copied in France. The collection contained forty-seven letters written between 1734 and 1745; among them were Father Aulneau's own letters to his mother before and after he started out on his last journey, but the greater number were from his brother Jesuits in Canada and French Giana, all close friends of the Aulneau family, written after the massacre to console the mother of the victim and assure her that they shared in her sorrow. When the news of the tragedy reached Rome, Father General formally affiliated Madame Aulneau to the Society and made her share in the Society's privileges and merits. This favor was apparently well deserved, for the collection shows the heroic old lady to have been a sort of fairy god-mother to the Jesuits in Canada in the eighteenth century. Every time a King's ship sailed for France she received a letter from one or other of her adopted sons who always thanked her for her generosity to their missions and endeavored by their many tributes of filial affection to make her forget the loss of her own martyred son.

Father Jones wished to have the letters published in the original French, but he could not infuse into interested but irresponsive people the enthusiasm with which he himself was animated. He was then editor of *The Canadian Messenger*, and found a novel way out of his financial difficulty. He decided to translate the whole collection into English and publish them in instalments, keep the type standing from month to month, and then run off his edition every time a sixteen-page form was ready. Under the title of "Unpublished Documents," the letters ran through *The Messenger* from August, 1892, till April, 1896, nearly four years, much to the dismay of its readers, especially the clergy, who often wrote to the editor to know when the dry stuff was going to end. Father Jones sympathised with such people; they were simply unsophisticated Philistines who could not appreciate the good things he was giving them every month. The edition of the Aulneau Letters made a valuable historic volume of 160

pages, part of which was afterwards incorporated in the Cleveland edition of the *Relations*.

One result of their publication was to arouse interest in the ill-fated La Verendrye expedition of 1735; another was the discovery in 1908 of the remains of Father Aulneau himself. It was known through the reports sent to France by the Marquis de Beuharnois that the twenty-one victims of the massacre were found with their heads cut off, and that the survivors had taken them from the island on which they had been slain and had interred them in Fort St. Charles. For several years the Jesuits of St. Boniface College, in their summer outings on the Lake of the Woods, tried to find traces of the Fort. A clue was obtained from an old Otchipwe chief who casually mentioned that in his young days he saw the remains of chimneys still protruding from the ground on the Minnesota side of the Lake, a couple of miles up the Northwest Inlet. This clue was followed for two summers without success. In 1908, the college professors, with a few members of the Historical Society of St. Boniface, started out again, and after a strenuous but systematic hunt through the thick shrubbery along the inlet, they came across the decayed foundations of the old fort; the fireplaces were located and a number of knives, nails, buckles, etc., were picked up. However, it was only during a second visit in the same summer that they completed the object of their quest. They uncovered a heap of bones; a few feet away nineteen skulls were dug up, and then a coffin decayed with age, containing two skeletons. In the coffin beside the bones were a bunch of keys, a hunting knife, a portion of a reliquary, and, pathetic detail! the collar-hook of a cassock. Physicians identified one of the skeletons as that of a man of about twenty-one, evidently the son of the leader of the expedition, young La Verendrye, and the other that of a man of about thirty. The collar-hook and the reliquary lying underneath convinced the searchers that they had found the remains of Father Aulneau which had been buried for one hundred and seventy-two years. These relics of the tragedy of 1736 are now it St. Boniface College.

Besides the Aulneau Letters, Father Jones published a sketch of Louis Andre, one of Canada's ancient missionaries, and a *Relation of the Saguenay Mission*, by Father Pierre Laure, an apostle of that region in the eighteenth century. The reputation he had acquired as a delver in the bypaths of Canadian history brought him a great deal of extra work in the form of letters from all

over the continent and from all sorts of people seeking information on points of history. But he was most unselfish and always endeavored to answer those enquirers satisfactorily, notwithstanding the time and labor involved. He gave exhibits of his precious collection of documents in Montreal, New York and Toronto. While in Toronto he was the guest of the Victoria University, a Methodist institution, where he was visited by the Governor-General, Lord Minto, and his staff, who spent three hours examining his display and listening to his interesting explanations. He also visited Chicago and St. Louis for the same purpose. At the Exhibition in the later city, in 1904, he received the Grand Prize for his Historical and Archeological Exhibit, with a gold medal for himself as archivist. In 1910, he was elected Fellow of the Royal Society of Canada, although age and infirmity prevented him in recent years from being present at the annual meetings. He was a member of the International Congress of Americanists, and addressed that learned body during its sessions in Quebec, in 1906, on Huron topography. He was also corresponding member of various historical societies of America.

The cause of the Canadian martyrs gave him considerable work during the past three years. This was for him a labor of love, and his answers to the various objections raised by the promoter of the faith were satisfactory enough to elicit a letter of congratulation from the Postulator of the Society in Rome. The decree of August 8, 1916, authorising the formal introduction of the cause gave Father Jones a great deal of pleasure and augmented his confidence in the intercession of his martyred brethren. He begged them to cure his deafness. This infirmity, which had been growing for years, prevented him from taking his share in recreations and left him more or less alone in the community. But the old archivist lived with the past and did not seem to feel his isolation. Long and familiar intercourse with men of the Old Society had left him as much at home with them as with his contemporaries. He had been communing with them for over thirty years, the only interruption during that long period being a term as Rector of Loyola College from 1901-1904. As soon as he was relieved of this charge he returned to his "den", a small fireproof room resembling a cell, in the basement of St. Mary's, and packed to the ceiling on all sides with books and portfolios, only a few square feet being left to himself to move around in. His methods of work were

peculiar. Seated on a small stool before a drawing-board resting on two tables, he surrounded himself with manuscripts and open volumes and plodded on for hours at a time, accomplishing meanwhile a great deal of work. This was his daily routine until the human mechanism gave out at last. When he saw that the end had come he laid down his pen to prepare himself for his passage into eternity. The date which marked the sixtieth anniversary of his entry into the Society was the last on which he was able to say Mass. To one of the many friends who came to offer their congratulations, he remarked, "I have been sixty years in the religious life and I have never regretted a day of it." After lingering a month longer he went to meet his friends, Father Brebeuf and his companions, and the other members of the Old Society in Canada, whom he had lived with intimately for years and whose memories he had helped to rescue from oblivion. Father Jones' life-work brought honor to himself and to the Society.

E. J. D.

AMONG THE FRENCH PRISONERS OF WAR AT WEINGARTEN (SUABIA)

By Father Jon Svensson, S. J.

(From the "*Mitteilungen*" of the German Province, S. J.), 1915, by *A. P. Ganss, S. J.*

It was on a bright, crisp afternoon, a few days before Christmas, 1914, when I had just left my room in the palatial House of Retreats at Feldkirch, and had gone out on the adjoining airy veranda. I was standing there, as I had so often stood since my advent to this paradise, in utter rapture at the lovely panorama that met my gaze on all sides. Suddenly the door, leading to the veranda, opened from the inside, and our Superior, Father Strässle, a genuine Suabian, as even his name indicates, approached me with a letter in his hand and said:

"Has your Reverence the time and the inclination to travel to my native country of Württemberg during the Christmas holidays, to conduct services for several hundred French prisoners and wounded, and to preach to them?"

"Certainly, Father, most gladly."

"I thought it would be so. The affair then is settled."

"But where are these French prisoners, and when shall I depart?"

"The French are interned at Weingarten near Ravensburg, in a colossal barracks, which was formerly a world-renowned Benedictine monastery. Next to the barracks is the church of Weingarten, one of the most beautiful in Germany."

"You had better start in a few days, say, next Sunday afternoon, and thus hold your French services the day following in the church itself. I shall immediately inform the pastor of Weingarten, who is the chaplain of the barracks, of your coming."

Father Superior left and I set about reflecting on my proposed labors in Suabia.

I was, then, to conduct services and preach a French sermon. My main concern was the sermon. What was I to tell the poor fellows? Prisoners in the enemy's country . . . wounded besides. . . . Surely they must be quite unhappy and dispirited; therefore they need consolation. But the celebration was, besides, to wear a sort of Christmas aspect. A Christmas celebration in a foreign land, far removed from their loved ones and their sunny home.

My French sermon and the gathering of presents for the wounded now consumed all my time. I soon obtained from kind friends French reading matter and cigarettes for the soldiers. When I had finally finished making all my preparations, the hour of the departure was at hand. At Feldkirch I boarded the train directly bound for the Bodensee. In the vicinity of this place was an Inspection Bureau.

At the Austro-German border everybody had to leave the train and submit each in turn to a close scrutiny.

It was evident to all that the officials meant business. Passports were demanded and rigidly investigated. Questions were asked and the answers entered by two recorders in the registers.

When my turn came, I handed the officer my papers. He took them and read them attentively. He then gave them to another officer, who also made a most diligent study of them. My heart was thumping while I awaited the issue. The worthy gentlemen had now gathered round the document and all read it again. At the same time they cast an occasional glance at me and carefully scrutinized me from head to foot. I became uncomfortable. I tried to wear my most innocent appearance, so

as not to be taken for a spy. Perhaps, thought I, it is my name, with its foreign sound, that so arouses their suspicions. "Svensson" has an English ring to it, and English spies are especially dreaded.

If this business only does not wind up disastrously! At length one of the officials turned to me with the question:

"What is your name?"

"Jon Svensson, as it is written on the paper."

"So, Jon Svensson, is that your full name?"

"No, Stephen, too, is my name."

"But Jon Svensson alone is written here."

"I thought it was sufficient," was my aswer. "I am not accustomed to add my name of Stephen."

He now beckoned to the recorders and said:

"Put him down, then, as Jon Svensson."

"How is it spelled?" asked the recorders.

I helped them to spell this foreign name properly.

"From what country are you?" the officer now interrogated.

"I am an Icelander."

"So, a foreigner." Write: "Jon Svenssen, a foreigner."

"But what is your native country?"

"Iceland."

"Iceland you say, not Ireland?"

"No; Iceland."

"To what government does Iceland belong?"

"It has its own government, subject, however, to the King of Denmark."

"So, you are a Dane?"

"Yes, I am a Danish subject."

"And where do you live now?"

"At Feldkirch."

"Feldkirch; and whither do you intend going at present?"

"To Weingarten."

"To what place in Weingarten?"

"To the barracks where the French prisoners and wounded are interned."

"Why do you want to go to the Frenchmen?"

"I want to administer the consolations of religion to them."

"Were you invited from that quarter?"

"Yes, directly. I was invited by the pastor of the place, who is the attendant chaplain."

"How long do you intend to stay?"

"A few days, I surmise."

I was again subjected to a minute critical survey by all the officials. Back of me people stretched their necks to get a better chance to hear the proceedings.

But the officer again continued: "Haven't you any other papers besides this permit? for instance, a photograph?"

"A photo? not exactly. But I have in my possession a picture of myself when I was still a small boy."

I now produced an advertising circular. It was a publication of Herder of Freiburg, containing some opinions of the press on my book, entitled "Nonni." On the first page was a picture of the twelve year old boy Nonni on horse back. Behind him, also prominently seated on the horse's back, was my dog "Faithful."

I presented the sheet to the officials.

They proceeded to examine its contents conscientiously and read half aloud: "Nonni, the experiences of a young Icelander as told by himself. With 12 illustration. . . ." Then they briefly read the press reviews again.

This reading seemed to have a quieting effect on them. For soon one of the officials turned to the recorders and said: "You may write: 'To Weingarten.'" He then returned my papers and said: "You may pass."

What a relief this was! I was aware now what an Inspection Bureau on the boundary line between Germany and Austria meant in the year of the world-war, 1914-1915, and I was richer by one more experience.

I mounted to the station platform and soon reached my train, which ever and anon patiently awaited the tourists. . . .

When I stepped off the train at the station of Ravensburg, I walked right into the arms of the Rev. chaplain himself, who had come from the opposite direction of Weingarten, for the sole purpose of meeting me. We took passage on an electric line to Weingarten. En route I put various questions to his reverence, which I had jotted down in my memorandum book some time before.

"Father," I asked, "how many Frenchmen are there at Weingarten?"

"Just now there are three hundred."

"That will mean many confessions for me."

The pastor chuckled: "Not exactly. Only eighteen will come to confession."

"What! out of three hundred only eighteen! Do you mean it?"

"Alas! it's just as I say. These men are indeed all

very friendly and courteous. But their dispositions to piety are certainly not exaggeratedly prominent. I've done everything in my power to induce them to approach the Sacraments. Eighteen reported. I'm sure you won't get a single one besides."

"That's sad, indeed! How many will come to Mass to-morrow and to the sermon?"

"That's another question. They'll all be there down to the last man who is able to hobble over to the church. All are looking forward eagerly to their French sermon and are as gleeful about it as though little children. Besides, many German superior officers will attend the French services."

"And where shall we hold forth?"

In the large church. You will first preach your sermon, and then sing a solemn High Mass at the High Altar. The French soldiers have formed an enthusiastic choir and are well practised for the occasion. They sing very beautifully; to our discernment and tastes somewhat too lively and speedily. You'll admire them when you hear them."

"How many wounded and prisoners, properly so-called, are there?"

"There are really no mere prisoners. They are all wounded, none but wounded men."

"Are there also some wounded officers among them?"

"Certainly, some twelve superior officers. They live quite apart from the rest, have their own quarters, which are naturally much finer than those of the soldiers and minor officers. They are served by French boys."

"And what is in general the disposition of these poor fellows? No doubt they must all be cast down and need consolation."

At this the pastor broke out into a hearty laugh and said: "You'll open your eyes. You won't find a vestige of sadness or gloom among them. They laugh and joke and sing and smoke the entire day. And they hop about, that is to say, those that still have legs to hop with. You know there are many badly wounded among them. Well, you'll soon see with your own eyes."

Just then our car came to a stop. We were at Weingarten. As I stood upon the street, I beheld high above the roof of the houses, the hugh edifice, the old abbey church. It was built upon a rock in the centre of the city. Numberless stone steps led up to it. When we

reached the height, I saw the barracks also. It was a series of gigantic wings, closely adjoining the church and separated from one another by large courts. A massive stone entrance admitted us to one of these wings.

"This is where I live," said the pastor.

After we had taken some refreshments, I asked to be allowed to enter the barracks as soon as possible and visit the wounded soldiers.

"Certainly," he said, "I myself will take you there. The men already know that you are here, and many are sticking their heads out of the windows to get a peep at you."

We soon came to an enormous stone entrance. Before the pastor took hold of the latch, he whispered to me: "Back of this are the French apartments."

He opened the heavy door with much effort and we entered. An erect German sentinel immediately approached us. He was unusually broad-shouldered and so tall of stature, that I immediately recalled the famous body-guard of old Frederick.

The sharp polished blade of his adjusted bayonet glittered in the rays of the setting sun. The pastor introduced me with the words: "This is the clergyman we've been expecting."

The German warrior soon saluted and then stood erect as we passed by.

After a few steps we entered by a second door into a very extensive exterior court of the French barracks.

Here a strange spectacle was in store for me. A number of soldiers, German and French, intermingled with one another in the large area, moving past singly or in groups. Many were carrying green branches and flower-pots; others were engaged in animated conversation, during which,—at least in the case of the French—brisk movements of the hands, arms and head accompanied each word. From my long sojourn in France I again recognized the very familiar gesticulations and bearing, customary in daily communication.

In truth, here was in all its entirety, a scene from French every day life. Their red pants and caps presented an odd appearance, in the midst of the darker German uniforms.

I saluted them at a distance, in French fashion waving my hat several times over my head. They all returned the greeting with genuine French vivacity. The Germans also greeted me, but in their plain, quiet man-

ner. We then entered the barracks. Here, too, all was life and activity, like that of a nest of ants. French and Germans filled the enormously long lower hall, and in this place, also, bustling movement was everywhere manifest.

"Do they always carry on in this way?" I asked the chaplain.

"Certainly; though to-day there is perhaps a little more ado than usual, because, in view of to-morrow's Christmas festivities, the French soldiers are busily engaged in decorating the hall upstairs, which we shall directly visit."

"What Christmas celebration do you mean?"

"The secular celebration,—you of course, will attend to the spiritual one in the church to-morrow forenoon. In the afternoon there will be a grand Christmas banquet, during which many French songs will be sung, and even short theatrical scenes produced. There will be Christmas trees and presents and drawing for prizes, etc. It will begin at six in the evening, and you and I are expected to be present."

"I understand now why so many branches and flower-pots are being carried about."

"Yes, they intend, so to speak, to transform the upper hall into a smiling flower garden."

Here, also, the attention of all the soldiers had been attracted to me. I again waived my hat to them and received friendly greetings from all sides.

We now made our way up the broad stair-case. I presented my hand to the various Frenchmen I met on the way up, and heartily greeted them with a few words in their own tongue.

There faces beamed for joy.

"Bonjour, Monsieur," I said to each.

"Bonjour, Monsieur l'abbé! Bonjour, mon Père! came the salutation from all directions.

We now entered the upper compartment, the vast festal dining-hall. Within its precincts movement and life were at their utmost. On the wall innumerable green boughs, mostly of hemlock, had been fastened. Ladders were stationed everywhere, and many wounded Frenchmen busily ascended and descended as speedily as their wounds allowed them. In the long inner wall I noticed a number of doors.

"Those lead to the sleeping quarters of the Frenchmen," said the chaplain to me. "In the last three rooms are the seriously wounded. You had best visit them

to-morrow. This evening you must hear the confessions of the others."

The chaplain then added, that he wished to retire now, to allow me the most perfect freedom in my conversation with the soldiers, whose attention, as before, was again drawn to me. He cautioned me for the present not to mention confession and reception of the sacraments. Experience had shown that they are easily nettled on this topic. They expected some liberty in this matter and did not care in the midst of their daily avocations to be reminded of their religious duties. It would be better for me to gain their confidence by friendly dealing with them and talking kindly and pleasantly on matters of a more general nature.

I thanked him for his kind counsels, whereupon he gave me his hand and went home.

He had hardly gone, when from all sides the Frenchmen with cheerful countenances began coming to me.

Despite their terrible wounds and cruel mutilations, which became more and more evident, they pressed close to me like frolicsome children, and I soon stood, as it were, in the midst of a group of jolly schoolboys.

It seemed as though I was transported back to the company of former school-mates, the French lads of never failing vivacity, with whom I had studied at a prievous period in France; I could see them again—and this was not of rare occurrence—besieging me to tell them the exciting stories of the Northmen and the captivating legends of Iceland. Thus did they stand or sit round about me. But these were not schoolboys surrounding me now. They were soldiers, young and old, who had been driven here from the horrifying conflicts of Flanders and Alsace with bruised and lacerated limbs.

Of the long conversation which now ensued, I can in general say this much, that it was inspiring beyond the ordinary. It was all the while heartfelt, unconstrained and cheerful. The work of decoration was not meanwhile interfered with. The men came and went and alternated, so that almost always the same number of soldiers encircled me. And thus at length I came to salute by far the most of them and exchange at least a few words with each. Some of them, especially the more badly wounded, remained with me the whole time, propped on their crutches.

Before narrating my various interviews with them, I shall first say something about their external ap-

pearance. What first attracted my notice was their dress. Only a very few still wore the entire French uniform. Where were the missing parts? How did they lose them? What sufferings lay hidden in these questions?

For the most part they wore pants and caps of red. French jerkins or military coats, on the contrary, were a rarity. Many, as they lay for days and nights on the field, bathed in their blood, had in their wild ravings of fever divested themselves of the latter.

A number of them now moved about dressed in a long smoking-frock of thin texture, which at the waist was made fast by means of a leathern strap or simply a string. Their smoking-frocks were of every imaginable hue. Some were white, with blue or red stripes; others black, brown or yellow. Others again were clad in white, blue or brown tightly fitting knitted jackets. Some were even equipped with well-worn German uniforms, either in whole or in part, being in point of dress, half French, half German. Thus many combined the dark-colored German military jacket with their own French red pants. Quite a number had German soldier caps.

On account of this intermingling of colors in the uniforms, I became involved more than once in a predicament, and to my question put to one whom I thought to be aFrenchman; "Bonjour, mon cher ami! De quelle partie de France êtes-vous?"—"Good morning, my friend! from what part of France do you hail?" I received the answer in German: "Excuse me, but I'm a Suabian."

All of us had a good, loud laugh, the Frenchmen, Suabians and myself. One congenial Suabian then came to my assistance by giving me this bit of information: "When a Frenchman gets a German cap, the cockade is first removed. By this means you can distinguish between the French and us."

I soon noticed that they eagerly desired to know who I was and where I lived. I immediately introduced myself without further ado, saying I was a Jesuit priest and had lived twelve years in their beautiful country, "la douce France," as it is called in the "Song of Roland."

At this information they expressed surprise. I observed at once that I had made a good impression, and henceforth they no longer addressed me as "Monsieur" or "Monsieur l'Abbé," but always by the simple appellation "Mon Père" or "Mon Révérend Père." Meanwhile

I had to submit to all kinds of flattering remarks about the Jesuit Order.

"It's true, the Jesuits are persecuted in France, but they are generally considered quite a learned aggregation and the best educators of youth," said an old bearded soldier, who was minus his right leg.

A very youthful one-armed fellow remarked: "My father made his studies at the Jesuit College of Bordeaux, and always remained a good friend of the Jesuits."

To which another replied: "Why, you yourself are a pupil of the Jesuits."

"That is," remarked my one-armed friend, "I indeed studied at the Jesuit College of Bordeaux. But the Jesuits had by that time been expelled. All the boys regretted very much that their former masters were no longer with them."

I asked: "But are there many among you who have received an academic training?"

"Of course, Father," smilingly said a diminutive young wag, with a pair of sparkling eyes and raven-black hair; "for example, this one, and that one and this one here." . . . And he pointed out at least a half a dozen of his companions standing near by. He added roguishly: "They all speak Latin as easily as we do French." Everybody laughed. The little fellow continued: "Mon Père, try this man and speak some Latin to him. You'll see how nicely he will answer you."

I took up the challenge and said: "Estne verum? Loqueris latine?"

"O reverende Pater, non bene."

"You see, Father," put in the little rogue, "I was right?" Then pointing to another and somewhat older soldier, who at some distance away was standing on a ladder, engaged in the decoration of the hall, he said to me in a subdued tone: "That man is a University Professor."

"Is that so?"

"Yes," he answered, "this time the wag has for once told the truth."

I found the opportunity later on to speak to the University Professor and to convince myself that he was really a learned philologist. He knew German at least as well as I. And when I told him I had brought some French books for the wounded, he asked me if I did not perchance have a German work among them, a German classic.

Sad to say, I had to anwer in the negative. I had

imagined I had thought of all the requisites before leaving Feldkirch. I was deceived. I certainly did not dream of this exceptional case of a French soldier eagerly desirous of a German classic in the German tongue.

For the present I continued my conversation with the jolly Frenchmen. I was astonished at how many of them wore such a youthful appearance. There were a goodly number of boyish countenances; round, red-cheeked, curious, cheery and laughing schoolboy faces. And as all of them were so utterly confiding and open, I too became confiding and asked one of them:

"But how does it happen, my friend, that you are here? You are far too young to be a soldier."

The little fellow laughed, his whole countenance beaming, and said: "Too young? But look here, Father," and he pointed his finger at some sparse hairs but a few millimeters long, situated beneath his little nose.

I had to laugh aloud.

"But, my friend, in this case I would first have to put on my glasses to be able to see your moustache."

"O that isn't necessary. You can see it well enough without spectacles."

"But how old are you anyway?" I asked.

"Can you guess?"

"I would say about sixteen years."

"O yes, you're right, provided you add four more."

"What! is it possible? Twenty years old? And you appear so young!"

"Yes, it is customary with us living in the Pyrenees to remain young very long."

I now directed my remarks to the rest of these boys, standing before me, and asked: "Are you really twenty years old?',

"Oui, Oui, mon Père, nous le sommes, tous" (Yes, Father, we all are).

I was astounded. One was standing close to me. He had up to this kept silence, but followed everything that was said and laughed merrily. Yet he appeared different from the others; he had not only raven-black hair and dark eyes, but his skin was of a coffee-brown hue. I turned to him and asked him: "And whence do you come? I suppose from the Pyrenees also?"

"No, Father," he said with a mischievous smile." I'm a countryman of Napoleon the First."

"Is it so? Then you're from Corsica?"

"Yes, Father, I'm a Corsican."

His pronunciation of the French was somewhat different from that of the others.

"Do all the people in Corsica speak French?" I asked.

"They all know French. But they also speak an Italian dialect."

I told him that on a former occasion in France I had fallen in with several Corsican soldiers, and that they were good fellows, all of them; that I had heard remarkable stories of his island home, in particular the well known tales of Prosper Mérimée, and that when a boy I had cherished the fond desire of seeing his lovely island some day.

This delighted him exceedingly.

I put several other questions to him about the terrible "Vendetta," which enters so largely into everyday Corsican affairs. He was right at home in this matter.

I now passed from Corsica back to France. I related to them my journeys through their fine country. "Why," I said to them, "hadn't I also been in the Pyrenees and at Pau, 'the city of roses,' and in the idyllic city of Tarbes, with its wonderfully beautiful horses, at Bordeaux, 'the city of palaces," and at Orléans, Poitiers, Angoulème, Paris, Amiens, Boulogne, Dunkerque," etc.; and as often as I mentioned one of these cities, I noticed that some one or other of the listeners had either been born there or at least had been there.

We began at length to look upon one another almost as countrymen. For I told them that the reminiscences of my stay in France belonged to my most cherished and delightful memories of youth.

"And now I live in Austria," I went on.

"Where in Austria?" some asked.

"I dwell up in the Austrian Alps, in a lovely, idyllic valley, through which the Rhine flows, quite close to the Swiss boundary line."

"And how are the people over there disposed to us? They must hate France?"

"That's going too far to say that. They have naturally been stirred up by the war." "Moreover," I continued, "although I live in Austria, I am living almost entirely among Germans."

As I pronounced the word "Germans," a shock seemed to pass through the whole of the little assembly. One said: "Don't the Germans take it ill of you that you have at least something left for France's benefit?"

In answer to this I cited some words, which one of my companions in the community at Feldkirch had a short time previously spoken to me. They were as

follows: "It is but natural that a portion of your heart remains back in France, since your youth has been spent in the midst of kind-hearted Frenchmen. It would be foolish to take that ill of you."

"Those were fine sentiments," remarked some of the older soldiers.

"So you manage to get along well with the Germans?" asked one of the young boys from the Pyrenees.

"Quite well," I answered. "The fact is I get along well with all nationalities."

"Have you been in various countries?"

"Certainly. I have lived for years not only in France, Germany and Austria, but in England, Denmark, Belgium and Holland. And I have accustomed myself to entertain a general good feeling for all nationalities."

"And do you succeed?"

"Why, most certainly. Every nation has its bad points, to be sure, but its good ones also."

Several of the younger hearers cast a significant, somewhat doubtful look at one another.

The remark: "Would that the nations could maintain peace with one another," escaped from some of their number.

A slight pause followed. Then somebody asked: "How long do you think the war will last?"

"Ah! I wish I knew. To know that I would have to be a prophet, and that, sorry to say, I am not."

"But how do you think it will end?" asked another.

"I think you might answer that question better yourself. You have all been in the midst of it. What is your opinion about it, anyway?"

One of the soldiers came close to me and said softly: "In 1870 we lost the game, but this time I think the Germans will repent of it."

"Do you all hold that view?"

"Oui, mon Père, tous," "Yes, Father, all of of us."

"But it's strange," I said, "each of the warring nations has the same opinion of the other side as you."

To give this somewhat ticklish conversation a different turn, I addressed a young man standing directly in front of me. He was frightfully mutilated. He lacked a leg, an arm and an ear. Moreover, a deep, bluish-red furrow, extending over half his face, could still be seen.

In spite of this he stood there and smiled as serenely as a merry half grown little boy.

"Whence did you receive your wounds, my friend?"

"It was in the north of France," he began. "I had often been on the firing-line and had not received a

wound. Suddenly a ball mashed my leg. I fell and remained lying between the lines of battle. The bullets whizzed continually hither and thither above me, and often came near my head. Once, without thinking about it, I raised my arm, as if to shield my head; several bullets immediately penetrated the upper part of my arm. My ear, too, was shortly after torn off. I then lost consciousness . . . I do not know how long I lay there. But of a sudden I came to and felt most excruciating pain. I was just then lifted up by two men and placed on a stretcher. They were Germans. I had a burning thirst and begged for water. But the stretcher-bearers did not understand me. They continually said to me: "Ja, ja, gut, gut." They brought me to a barn full of wounded Germans and French, all mingled together in confusion, and rivalling one another with their shrieks and sighs and groans."

"And you, too, of course with them," broke in several of his companions.

"Quite naturally," continued the poor wounded but cheerful fellow. "The surgeons were at work nearby, uninterruptedly sawing and cutting off parts of limbs. I, however, had to wait six days and six nights before my turn came."

"But how was it you had to wait so long? Were you neglected?"

"No. But there were so many wounded there! Many many hundreds of them; yes, I really believe, thousands. Moreover, while I lingered there, wounded, the place was alternately lost and retaken three times by the Germans and the French, so that we were treated now by German doctors and then by French."

"And who bandaged your wounds, the Germans or the French?"

"I fell into German hands. They treated me very well. The leg was taken off at once, the arm only later. The treatment proceeded very expeditiously."

"I'm glad you were dealt with so nicely.

"We cannot complain on that score. Here, too, we are well taken care of, and we associate with our attendants as if they were our own comrades."

Just then several attendants happened to be standing there.

I said to one of them: "It's really a pleasure to see how fine a feeling exists between you and the Frenchmen."

"And we have no trouble with them either," said the German. "We are all good friends here and we even tease one another frequently and mingle on terms of intimate friendship.

Something now occurred I did not expect. A young Frenchman pressed towards me through the dense circle round about me. To my amazement he addressed me in German. "I'm an aviator," he said, "and was on a reconnoitering flight, when shot down back of the German lines. I was hit by several bullets and lay a number of weeks in a German hospital together with other French fliers. We were given such superb attention that before our departure for Weingarten we took up a collection among ourselves, to be presented as a token of our gratitude to our wounded companions. We then sent in an item to the newspaper of the place."

Here he produced his wallet, drew out the excerpt of the letter referred to and handed it to me. It contained the short announcement that the captive French aviators expressed their thanks for the treatment received, and as a sign of their gratefulness donated the small sum of money to their German fellow-wounded.

During this interview several others of the wounded approached. I presented my hand to each and asked him from what part of France he came.

They were nearly all from Auvergne. For on my questioning them: "Whence do you come?" I almost invariably received the answer: "From Puy-de-Dome," This was a genuine pleasure to me; for the Auvergnians are popular everywhere in France, just about as popular as the Suabians are in Germany.

I knew that the 13th French army corps was recruited from Clermont in Auvergne. I asked them: "To what division of the army do you belong?" All answered: "The 13th corps."

I expressed my glad surprise to these genial men and among other things said:

"This is a special cause of joy to me, to see so many people of Auvergne here. I had always had a peculiar predilection for Auvergne. In Denmark, far up in the Scandinavian Northland, I have a good friend with whom I have been acquainted from my childhood. He, too, is from Puy-de-Dome; hence your countryman. And he possesses all the good qualities of an Auvergnian."

"Quel est son nom?" "What is his name?" these merry men asked.

"His name is Fonlupt," I answered. "He is a Jesuit Father and Missionary in Denmark."

"Fonlupt" . . . several repeated, and ponderingly fixed their gaze before them. "Yes, yes, certainly. The name of Fonlupt is very well known among us in the vicinity of Clermont-Ferraud."

"This friend of mine," I continued, "has narrated many customs of the people of Auvergne to me, amongst others, that they are wont to gather round the fire-place at night and tell stories, meanwhile eating roasted chestnuts and drinking white wine."

"Yes, Yes! That's right!" came the combined answer of Auvergnians.

They now pressed closely round me and displayed an entirely unreserved warmth of feeling towards me. They were all prim, strong, unwontedly amiable and lively people. They were captivated by the fact that I, too, was well informed about their beautiful and noble country, of their mighty mountains and extinct volcanos. I in turn exhausted all my memories of Auvergne for their benefit, and told them that I had gotten it all from my friend living in the far North, their own countryman.

But now a new surprise was in store for me. While we had been conversing about Auvergne, two young soldiers drew near, but very slowly and thoughtfully. Between them was one of the wounded, small of stature, whom they were carefully leading. He was dressed in a long, white smoking-frock. About his head was a broad, white bandage.

As he drew near, his companions of their own accord cleared the way so that he could advance straight to me.

I took his hand and said in friendly sympathy:

"My good friend, where do you come from?"

"From Paris, mon Père."

"Were you born in Paris?"

"Yes, and have always lived there.

"And now you're wounded and in the head at that; is it a bad wound?"

"Yes, mon Père, the eyes."

"The eyes? Both eyes? and how are they healing?"

"Alas, Father, no remedy is possible. Both eyes are gone."

I shuddered with pain and looked at this apparently very youthful unfortunate. After a short pause he continued:

"You can readily believe it is a hard blow for me."

I was so moved that I did not at first know what to say. The condition in the case of one so young was appalling to me to look upon.

When I finally succeeded in summoning some words, I asked him, while pressing his hands:

"My good friend, how old are you?"

"I'm almost twenty-five years old."

He was, alas so young and full of buoyant spirits, and now all of a sudden blinded for life! Yes, indeed, it was hard.

I asked him: "How did it happen?"

"In the midst of the fray a bullet struck me. It pierced my right temple and tore away the right eye. Then it splintered the bone of my nose, directly between the eyes, tore out the left eye and then passed out through the left temple."

I was so touched by this narrative, that all I could do was to press the hand of the poor sufferer in token of my sympathy. Suddenly he said:

"Might I speak to you alone after a while, when you have finished here?"

"With pleasure, my friend," I answered.

And now that I had been standing there a long time, and had no doubt spoken to all, I bade adieu to the little group for the present, took the unfortunate blind man by the hand and led him away.

He began speaking immediately, and that with all his French liveliness:

"I cannot see. But I know there is a room here to the right. There we can speak undisturbed."

After feeling about awhile he found the room and we entered.

I placed him on a chair and sat down beside him.

Of the conversation which ensued, I can mention only the following. He gave me express permission to do so.

"How glad I am that you have come," he began. "I believe you can help me. I feel so unhappy because of the loss of my eyes. Ah, if you but knew what it is to lose one's sight of a sudden and at my age! At times it seems to me that life is no longer worth the while to me."

"But do you know what I think of it. I believe that God has deprived me of my external vision, in order to grant sight to the interior. Previously to this I was blind here (he pointed to his heart), and never even thought of it. And now I am blind there (and he

pointed to his eyes), and it is almost unbearable. I am convinced now that it is better to be able to see with the eyes of the soul than with those of the body. Don't you think so, too?"

"Yes, my friend, I do believe so, most assuredly."

I had, however, been so touched meanwhile, that the hot tears flowed down my cheeks. Yet there was no need to conceal it; he could not see me weeping.

He continued: "Do you know, Father, it is time now to become pious, genuinely pious, just as I was at my first holy Communion, at the age of twelve. That alone will be able to help me."

"What you say," I answered, "is the only proper thing to do. But, my friend, do you still remember anything of your religion? Were you instructed in the catechism?"

"Yes, Father. I have had a very good and pious mother. She always exhorted me to be an upright lad. She sent me to church and catechetical instruction. I allowed her to guide me until I was twelve. Then I made my first Communion. I then left school and became an apprentice in one of the suburbs of Paris. Just at that period my mother died and since then I have ceased going to church."

"But I want to go to confession now, and to morrow to holy Communion. It will be the first confession and first Communion since my mother's death."

In the further developments of our interview, I soon gathered that he had still retained a good deal of the main mysteries of our Faith. I advised him, however, on occasion to have some good friend instruct him even further.

He thereupon answered: "I've begun to do so of my own accord, and I shall keep it up."

"And who is helping you?"

"It is one of the three kind sisters here in the hospital ward. One of them knows French very well. She has taken an interest in my case and has told me much about God and my religious duties. She is a good soul, pretty much like a saint. She is altogether like my own fond mother. It was she, also, who gave me the friendly advice to have a talk with you."

I did all I could to strengthen him in his good resolves, and amongst other things said to him:

"You may be convinced that it is God's love alone that has sent you this trial, and that only to make you happy. We are all craving for happiness, but no man has ever found it in external creatures, in the enjoyment of the

senses. And you, too, would not have found it there, even if God had allowed you to keep both your eyes. No, we only meet with misery and tribulation there. True happiness is to be found in the interior life alone, in the heart, in the soul, in a good conscience. And if you remain faithful to your resolutions, you will soon enjoy the most delightful happiness, a happiness and peace, of which up to the present you have had no concept, an enjoyment which surpasses in an infinite degree all the other pleasures you may have had in your former life, estranged from God."

While I spoke to him the young man pressed my hands as a sign of his heartfelt gratitude.

That very morning I had read the following words of St. Paul in the points of my meditation: "Tribulation and anguish upon every soul of man that worketh evil; but glory and honor and peace to every one that worketh good. . . ." They made an impression on me. They again came to my mind and seemed to have been penned precisely for this occasion. I proposed them to my blind friend and noticed that they impressed him deeply. This was but the beginning of our conversation. We continued chatting a considerable time together. At length the young soldier felt perfectly happy and content, in spite of his misfortune, and could not thank me sufficiently. He appeared to me to be really on the right way to genuine happiness here below.

There was a sudden knock at the door. I called: "Entrez!" and in came a young, intelligent looking French sergeant, wearing a long dark brown smoking-frock.

"Perhaps I disturb you, Father," he said, looking at my blind friend, and was about to leave again.

"Not in the least, sergeant; we have just finished. Come right it."

He remained. I shook hands with my afflicted acquaintance and gave him over to the keeping of one of his comrades, standing in front of the door.

The sergeant now began: "Mon Révérend Père, it is almost time for confessions. You'll have more penitents than those who have announced themselves, but the number will not be very large."

"I'm sorry," said I, "that all of them won't come."

The sergeant smilingly replied: "If you knew how matters stood with our men, you would not cherish such hopes. Many of the soldiers have no religion whatever. A number, in fact, have never been to the Sacraments at all. You readily understand that nothing is to be expected in such circumstances."

True enough nothing could be done here.

The sergeant continued: "But I wanted to see you about something else. I'm a kind of musician, and during the last few days have gathered together a choir and practised them."

"I'm glad to hear it. Will you play the organ, too?"

"No, Father, I shall have to direct the choir. The church organist will preside at that instrument. He is very good at it, only a trifle too slow, at least to suit our taste. I have, however, come to an understanding with him about the whole matter."

He now showed me all the musical numbers that were to be sung, arranged mostly for various voices, and asked if I was satisfied with them. They were partly in Latin, as the "Adeste Fideles," "O Salutaris," "Tantum Ergo," etc., partly in French, e g., the favorite one throughout France: "Minuit, Chrétiens, c'est l'heure solennelle . . ." I had no objections to offer, but rather congratulated the sergeant on account of his zeal. He thereupon withdrew, for it was now time for confessions.

These were heard in a little room, another floor above. As soon as I had adjusted my stole and seated myself, the first penitent immediately came into the room. It was the blind youth. He was led by a companion. How resigned he now was in his heavy trial and how much good will he displayed!

On the following day the sister, who knew French, came to me and told me that he went to her directly after confession, in transports of joy, at the outcome of what to him appeared at first a difficult problem. All seemed to pass by so easily; and just like a child, he told the sister how he made his confession, what the priest said to him and how happy he felt. The good sister had in truth become a second mother to him.

Of the other penitents many were so badly incapacitated, that they had to be assisted to me by their comrades. I myself went to meet several that came hobbling along with much difficulty. I helped them to get down on the little kneeling bench, but this was extremely hard to manage, especially when one of their legs was missing. Try as I would, I never succeeded in prevailing on any of these unfortunates to sit down. All insisted on kneeling, no matter how inconvenient it was to do so. I really had the consolation to hear a respectable number beyond the promised eighteen.

(*To be continued*)

HISTORIC DATA ON THE CAUSES OF THE DISSATISFACTION AMONG THE SIOUX INDIANS IN 1890.

The Ghost Dance Religion.

REV. AND DEAR FATHER:

P. C.

As I was an eye witness of the episode at "Wounded Knee" and the causes which led up to it, I thought you might be interested in its story in behalf of the readers of the WOODSTOCK LETTERS.

As is well known, the Indian Reservations were thrown open to the white man under the presidency of General Grant. At once a number of adventurers, by no means insignificant, came out to hunt down the buffalo. That animal had been up to this time one of the chief sources of sustenance to the Indians. Hundreds upon hundreds of buffalo were shot down merely for the sake of securing the hides. Buffalo meat rotted on the Prairie in abundance, and the Indians gathered together the bones, and sold them in wagon loads for a few dollars. When the Indians had no more buffalo meat, and other wild game had disappeared for the most part, the Government saw itself obliged to look about for another means of sustenance, if the Indians were not to starve.

To replace the buffalo, tame cattle were purchased by the Government and kept on the Reservations. These herds were guarded by keepers, and divided amongst the Indians according to need. Storehouses were also built at all the Agencies in which supplies were hoarded, such as clothes and clothes stuffs, shoes, and all varieties of foods, as flour, sugar, coffee, salt, lard, dried meat, in fact everything that was necessary and useful to sustain life. Every Indian family received a ticket, on which was recorded the number of members in each household. These tickets had to be brought to the Agency every two weeks, and with them the Indians could procure from the storehouses whatever was necessary for their support. Each received portions according to the number of individuals composing a family, it made no difference whether the persons were small or big, young or old. Meat was distributed on the hoof. Special cards were issued for this. The names of twenty persons were inscribed on these

meat tickets, who together received a head of cattle every two weeks. On appointed days a number of heads from out of the great herd were driven into so called corrals, or strongly hedged stockades. At the entrance the Indians on their ponies waited with their rifles. The name of a ticket was called, and a head of cattle was driven out. The Indians pursued the animal and shot it down on the praries. The respective women then came and divided the meat. Such was the custom even as late as 1887; afterwards meat was apportioned as other victuals.

So far, so good. The Government had likewise destined sufficient supplies for each individual, so that the Indians would never have become dissatisfied had they gotten what was theirs. But now a difficulty intervened. The difficulty lay in the proper administration of these supplies and their conscientious distribution. At every Indian agency an agent was appointed to direct and supervise the supply problem, and it was no mean task. To effect it, practical and conscientious men were needed. The different supplies, such as meat, flour, clothing and all other material were contracted for by the Government, and the cheapest bidder got the contract. It was the duty of the agent to see to it that contracts were rigidly fulfilled, for vast sums of money were often involved. The meat contract alone, for a few thousand Indians, amounted to more than 100,000 dollars per annum. How did the contracts fare? Before I was sent to the Pine Ridge Agency in South Dakota to begin the Holy Rosary Mission, founded by Rev. Mother Catharine Drexel, of Philadelphia, I had been engaged in missionary work amongst the Indians of the Shoshonie Reservation in Wyoming, and it was there that I first became acquainted with the Indians and their conditions.

A man of Lander City, a town situated about twelve miles from the Indian Reservation, and with whom I was personally acquainted, told me the following facts: He was the owner of a large cattle ranch, and hence was anxious to get the contract for the meat supply for the Indians of his vicity. The contract was awarded to him. His herd was not large enough to supply what was needed, and so he was compelled to purchase meat elsewhere. The cost was higher than what he received from the government by contract, and yet this man told me that he made money on the deal, and quite a sum too. How was that possible? It happened this way.

Before the cattle were distributed amongst the Indians; it was weighed on huge scales, large enough to weigh ten head at one time. If the man at the scales had very little or no conscience at all, it was a very easy matter to mark down eight or ten thousand pounds instead of five. The agent indorsed the statement, and the Government paid the contractor accordingly. Of course the agent and the man at the scales were not forgotten in the division of the spoils. And that is the way that most contracts were adhered to. I have heard it said by trustworthy persons at the Shoshonie Agency that whole loads of supplies were carried off by night from the Indian storehouses and sold at private places of traffic. The poor Indians had to be contented with the leavings. When I was at the Shoshonie Agency, the agent was a gentleman from Washington. This man declared in my hearing and in the presence of officers from the garrison at Fort Washekee that he spent 300 days out of the year gambling in Washington. He certainly was not the proper man to be entrusted with the office which he held. Very likely his luck at gambling was against him, and he made up his losses at the Agency. To get the position, he needed but a few friends at Washington.

At this Agency I got acquainted with a German, who had been in the Government employ before at Pine Ridge. He told me that whilst he was at Pine Ridge a new agent arrived, who carried all his earthly belongings in a carpet-bag. But the official declared that he hoped to be more prosperous when his term of office, after four years, had expired. He was agent for seven years, and I was told by a gentleman from Washington, who was well acquainted with Indian affairs, and was a staunch friend of the Indians, that when his term was over he was worth more than a million. He built himself a magnificent house out in The Black Hills, and opened a bank. His brother at the time was steward of the supplies tor the Indians. During his incumbency, the Indians suffered so greatly from hunger that they ate the meat of the carcasses of horses.

When we consider these facts we can readily understand the dissatisfaction of the Indians, and their detestation of the dealings of the white man; this was particularly the case with the old Indians who still remembered former times.

At this period, too, a rumor began to spread amongst the Sioux Indians that there was a man in Utah who called himself the Messiah, or Redeemer, and who knew

what the Indians had to do in order to get rid of the white man. The Sioux of North and South Dakota sent an embassy to him to inquire what they should have to do to rid themselves of their enemy. The Messiah taught them the so called Ghost Dance. When the delegation returned, the Ghost Dance began in North and South Dakota. This was about September of the year 1890. What was the nature of this Ghost Dance? To be accurate, I shall try to describe it as I witnessed it. At White Clay Creek, about four miles distant from Holy Rosary Mission, there was a level plain about five to seven hundred metres square in area. About three fourths of this plain was surrounded by low hills. At the foot of these hills about a thousand Indians in all had gathered in diverse groups. In the middle of the plain a tree had been erected about the thickness of a man's arm, and on this tree were hung objects of various kinds which the Indians held sacred. Before the dance began an Indian approached the tree, who was supposed to represent the Ghost. His face was made perfectly white, his hair hung loose, his arms hung at his side, and he wore the Ghost-shirt. The Ghost stood before the tree for about ten minutes, with head bent low, and then walked away. Every Indian wore a Ghost-shirt through which they imagined no bullet could penetrate. Figures of all kinds were painted on the shirts, such as riders on horses, buffaloes, and various wild animals. The dance began at ten o'clock in the morning. The different groups, with flags at their head, approached the middle of the plain, forming a large circle around the tree. Men and women, young and old stood shoulder to shoulder, no order being observed in size or age. They huddled close together, interlocking their fingers. Every group had a medicine-man. They gave the signal to begin. At one end the dancers began to push one another with their shoulders, and this was passed along until finally the whole mass was set in motion. At the same time they began to sing, to wave their arms up and down, and to stamp with their feet. These gyrations became wilder and wilder, and every one yelled at the top of his voice. The song they sang was: "Ate ehe yelo, ate ehe yelo," which means: "thus has the Father told us." Thus should they do that the Redeemer might come who would free them from the white man. After about a quarter of an hour one could see how different dancers began to distort their eyes, and how difficult it was for them to keep on their

feet; yet they were still being held fast and whirled about. Finally they were thrown off, and the circle was again completed. Those who were discarded staggered either into the circle or outside of it, fell to the ground, sprang up again, made a few steps forward, fell headlong to the earth, and after rolling over a few times lay as dead men on the ground. Thus the dance proceeded, until all were exhausted, and some dozen or more lay prostrate on the ground, dead, as the Indians said. After resting for a couple of hours, and after the dead had come back to life, the dance was resumed. Dying was an essential part of the dance, for they were of the opinion that then they could hold converse with their deceased relatives and friends. During the dance I took up my position in the middle of the circle, dressed in my religious habit, and from my place of observation I could see everything that went on. I went over to those who were "resurrected from the dead" and asked them if they had spoken with their deceased friends. I offered them a dollar if they would tell me their experiences, but they would not answer me. I offered them two, three, four, five dollars, but they only looked at me and said not a word.

Then I said to them: "Do you not realize now yourselves how there is absolutely nothing in what you believe, and that you cannot speak with your dead friends, or see them?" But my words could not convert them from their folly, and they resumed the dance as soon as they were rested.

Some one may ask how this dance could have such an effect on the dancers. The answer is that there is in every man a so called human magnetism, that can be transferred and directed from one person to another. It is well known that some persons can magnetise others. This magnetism is different in different individuals, and not all persons are equally susceptible of it. This element is excited during the Ghost Dance and brought into circulation, and passes through the entire circle like an electric current. Those who are more susceptible are so charged with it, that they lose all sense of hearing and seeing, and even deprived of consciousness and sensation. At this dance it happened that some people lost consciousness only several hours after they had danced, as I saw with my own eyes.

Our school children, boys and girls, were just crazy over the Ghost Dance, and as soon as they thought they were not being observed, they danced it. I was sum-

moned one evening by the Superior of our nuns, and she said to me: "Father, I cannot make out what the matter is with some of our bigger girls; every night one or other of them is discovered in a very strange plight," I was brought into the sick room, and as soon as I saw the girl, I realized her condition, and told the Superior that her sickness was the result of the Ghost Dance, and that there was no danger. The next day I gave a conference to the girls in the school on the Ghost Dance; after that there were no more sick patients. One of our boys was affected in the same way. During his sickness, we had the honor of a casual visit from Monsignior Marty, the pious Bishop of South Dakota. I brought him into the sick room and showed him the boy.

An Indian who had a daughter at our school came to us one day and told us that he had danced for three days without being able to die; he was not going to dance any more. A woman related that she had died twenty-five times, but she was still alive.

The Ghost Dance was performed at the Rosebud and the Pine Ridge Reservations, and also in North Dakota. The Indians were dancing all the time. This state of affairs was of course reported at Washington, and the Government sent word to the soldiers garrisoned at Fort Neabrara to go to Rosebud and break up the dance, and to send the Indians back to their camps. As soon as the Indians heard of this action, they left the dancing plain, came over with all their belongings to Pine Ridge Reservation, and pitched their camps in the so called "Badlands." These Badlands are a wild barren stretch of land, several miles long. A ridge passes through the length of these lands, from ten to twenty feet in height, and on it's crest is a large plateau. There was only one approach to this plateau, and it was there that the Rosebud Indians encamped. They could easily defend themselves on this height in case they were attacked by the soldiers.

The soldiers not finding the Indians at the Rosebud Reservation, followed them to Pine Ridge and encamped there. There was no intention on their part to fight the Indians, but only to bring them back in a friendly way to their camp. General Brock was in command of the soldiers, and had his headquarters at the house of the agent.

The question now was, what was to be done. No one hazarded to approach the Indians, and on the other hand the Indians were afraid of the soldiers. They numbered

from six to seven hundred, and fear kept them from coming to the Agency. When the supplies which they had brought with them ran out, they stole cattle from the Pine Ride Indians, and from the Government herds, wherever they could lay hands on them. This was the state of affairs towards the end of November.

The talk everywhere was about the Ghost Dance and the Indians in the Badlands. At first I did not want to get involved in this very troublesome affair, but as I knew quite a few of the Hostiles, as these Indians were called, and was assured that they were not hostile to me, and would surely take a word of friendly advice from me, I changed my mind. I had worked amongst them for more than a year at St. Francis Mission in the Rosebud Reservation. This Mission was also established by the Rev. Mother K. M. Drexel. So I determined to make an attempt to extricate the Indians from their perilous plight. With this purpose in view I visited General Brock on the 2nd of December, and said to him: "General, I am willing to go to the Hostiles tomorrow, and I will bring back to you accurate information concerning their sentiments." The General was satisfied with the proposal, especially as he had no one to send down to them, least of all his soldiers, without shedding blood. From the General I betook myself to my friend Redcloud, whose house was within gun shot of the General's. I told Redcloud of my purpose, and tried to induce him to accompany me. But the Chief excused himself, saying that he was not feeling well, that he had sore eyes, and that the weather was cold. But he said: "My son Jack can go with you." "Very well," I said, "if Jack comes along, it will be satisfactory; tell him to come to the Mission tomorrow morning early, and I will take him with me." Jack was about thirty years old, and had a daughter in our school. The next morning, it was the 3rd of December, Jack Redcloud came to the Mission around eleven o'clock. The conveyance was ready, and so we started on our journey at once. I also took a servant along, a Mexican, who was in our employ, and who said he knew the way. It was about twelve miles to White River, and from there, again as far to reach the Indians. We halted at White River, and took refreshments at the house of the keeper who guarded the Government herds. About half past three we continued our journey across the river. It was a cold, gloomy day. Soon it began to snow; darkness set in, and we lost our way. Whether we wished it or not, we could not go any further, for we were in danger every moment of

driving into a hole, of which the Badlands had many. The ponies were unharnessed, tied to the buggy and fed, for we had brought fodder along. Jack Redcloud wrapt himself up in a blanket and threw himself on the ground, where a kind Providence soon provided him with a still warmer covering of snow. The servant and I guarded the ponies in turns. Whilst one watched the other could wrap himself up in a blanket, and keep as warm as he could in the buggy. It was a long and not very pleasant night. Two Indians had followed us, probably friends of Jack Redcloud. They rode on, for they were better acquainted in the neighborhood than we were. After a while it stopped snowing, and the sky became a little brighter. The servant went out to look for the trail, and luckily found it. The ponies were hitched up again, Redcloud crawled out of his snow white bed, and we set out upon our journey once more. About eight o'clock we arrived at the Indian camp, and drove straight to the tent of the Chief. His name was "Twostrike." We alighted, and I went at once into his tent and greeted him with the customary salutation "How, How," and presented him with a little package of tobacco. He returned the greeting. In a few minutes the tent was filled with Indians. for the two Indians who had ridden ahead of us, had arrived the evening before and doubtless had made known our approach. I told the Indians that I had come to rescue them from their sorry plight, for they could not stay where they were. Besides their food supply would soon run out, and they were not allowed to kill cattle which did not belong to them. I also told them that the soldiers had not come to wage war against them, and that the General was a very kind gentlemen, who would give them meat and everything else they needed. All they had to do was to come to the Agency, and from there they could quietly go back to their camp at Rosebud. They listened to me with great attention, and then one of them stood up and said: "Father, if what you say is true, lift up your right hand and swear to the Great Spirit that it is true." I stood up and lifted up my right hand. All the Indians arose and lifted up their hands as a token that they believed me. After this most solem protestation, I said: "Very well, if you believe my word, I will take you to the General, and you will see that I have spoken the truth. Do you want to come with me at once, or when will you come?" The spokesman replied: "Father, we cannot go with you now; it is very cold, and we have many old people and children with us, but we men, we will go tomorrow."

"Very well," said I, "you men come to the Mission tomorrow; you can stay over night there, and the next morning I will escort you to the General." All consented to this arrangement, and so the purpose of my mission had been attained.

We set off at once for home, which we reached before night fall. Our slumbers that night were considerably more restful than on the previous night.

The following morning I went to General Brock, and told him of the success of my embassy, and he was very much pleased over it. Towards evening about forty Indians arrived at the Mission on their ponies. We kept them overnight, gave them hospitality, and fed their horses. But they did not seem to be in good spirits, and I asked them the cause of their discontent. They replied that they had met a man on the way who asked them whither they were going, and when they had told him that they were going to the Agency to meet the General, he had said: "Just go ahead, and the General will take you all prisoners." Hence they were uneasy. "What," said I, walking up close to them, "you know what I said to you, and if I have not told you the truth, you may shoot me." And I laid my hand over my heart. That quieted them, and after taking a good repast, they lay down to rest.

The next morning, after a good breakfast, the cavalcade started on its way to the General. I took Chief Twostrike with me in my buggy, which was drawn by two large handsome mules. Before and behind us and on either side of us rode the forty Indians. They were all well provided with good rifles and ammunition. When they came near the Agency they asked what they should do with their guns, for they were afraid that the soldiers would take them away. I told them they should not be uneasy, I would tell them what to do, and there was no reason for being afraid. They carried a white cloth on a pole, which no doubt was to represent a flag of truce. Thus we entered the Agency, heading directly for the residence of the General. Before the house, I said to the Indians: "Now stand your guns against the wall, and when you come out take them up again." They did as I said.

There were several officers with the General when the Indians entered the room. The General sat on a raised platform, and bade me sit at his side. On the other side sat a good interpreter, whom I had recommended to the General. This man had Indian blood in him, was a

good Catholic, and was conversant both with the English and Indian tongue. The General was very friendly towards the Indians, told them they had nothing to fear, that the soldiers were good friends of theirs, and had only come to tell them that they should return to their camp in the Rosebud Agency. He told them to bring their people to the Agency, where he would furnish them with supplies, and give them everything they needed, and then they could return quietly to their homes. The Indians were pleased, and after one of their number had made a few remarks expressive of their satisfaction, and a promise to come to the Agency in a body, the meeting was dissolved. The Indians took their rifles again, paid a visit to Chief Redcloud and other acquaintances, and appeared at night at the Mission where they were cared for. After they had left the General's quarters, I also started to go, but the General took me by the hand and said to me: "Father, if I should have any more trouble with the Indians in the future I shall call upon you first." The following morning the Indians returned to their camp with the best of intentions of coming to the Agency with all their families, procure the necessary supplies, and then to go back to Rosebud. The precarious situation seemed to be cleared up in a most satisfactory way without the shedding of one drop of blood.

When the forty indians who had been in conference with General Brock returned to their camp in the Badlands, with the purpose of keeping their promise to the General, they were opposed in their design by an implacable medicine man. "Short Bull" was his name. He had not been one of the delegates at the conference, and he tried to alienate the other Indians from their intentions and to hold them back. When the dissatisfaction reached the ears of General Brock, he attempted to send a delegation of Pine Ridge Indians over to the Hostiles to remind them of their promise, and to bring them to the Agency. But the Pine Ridge Indians did not want to undertake the mission. So I went to the General again, and offered my services a second time if he desired them, for I was convinced that I would meet with success. But the General did not fall in with my way of thinking, and gave me to understand from a telegram he had received from Washington that the authorities were not satisfied with the method of procedure. Probably the officers doubted that a simple Blackrobe could do more with the Indians than they.

Of course I did not wish to undertake the mission against the wishes of the General. No action was taken for nearly two weeks. In the meantime, Chief Bigfoot, with his braves, came from North Dakota to join forces with the Rosebud Indians in the Badlands. But they missed their way, and instead of reaching the Badlands they came to Wounded Knee Creek, and pitched their tents there. When news of this reached the Agency, the General gave orders to the soldiers to bring these people to the railroad, and have them transported back to North Dakota. The soldiers accordingly set out during the night or early morning for the Indian camp and surrounded it.

Rev. Father Craft, who had arrived a few days previously from the Catholic Indian Mission Bureau at Washington, and who was living with Redcloud, went to the Indians with the soldiers to act as interpreter, for the soldiers could not converse with the Indians and explain to them the reason of their coming. The intention was good, and no one would have been better able to speak to the Indians than Father Craft. But as Father Craft was in civilan's dress, and did not wear his soutaine, he could not be recognised by the Indians as a priest in the heat of the conflict, nor execute his mission successfully. Unfortunately, too, a shot was fired before the conference began. Where the shot came from, from the soldiers or the Indians, no one seemed to know, and whoever did know it, had every reason for not telling it. At once a fierce battle ensued. The Indians numbered about two hundred, and almost all of them, young and old, men, women and children were killed or wounded. Twenty soldiers were buried in the cemetery at the Agency. There was a hospital full of wounded soldiers and Indians, men, women and children, whom I saw and visited more than once. During the bitter conflict Rev. Father Craft was stabbed in the back by an Indian, and lay sick abed for four weeks in consequence, in a little day school at the Agency, where he was nursed by a schoolteacher. I offered him a home at our Mission, where the Sisters would take care of him, but he preferred to remain at the Agency. If the Indians had recognised Father Craft as a priest, he certainly would have come to no harm. And if he had gone to the Indians alone, unaccompanied by soldiers, he would have accomplished the purpose of his mission. Indians cannot be governed or converted by guns and bayonets, but they can be won over by love and friendliness, and

by much patience. The shooting at Wounded Knee could be heard at our Mission. An Indian of the neighborhood of the Mission ran excitedly to our house to call my attention to it. About nine o'clock I wanted to go over to the Agency to find out what the trouble was. I took a young Indian with me in my buggy. Half way to the Agency we could see Indians riding wildly hither and thither on their ponies, dressed in full war regalia. Two of the warriors rode over to us and bade us halt. They made a sign to my escort to get down from the buggy, which he straightway did. They motioned to me to turn back. I thought it more prudent to obey on this occasion, and I returned to the Mission and told the occurrence to the Sisters. The braves followed me for several hundred yards, and then turned back. Afterwards they came to the Sisters, and the nuns asked them why they had not allowed me to go to the Agency. They replied that they wished to do me no harm, but they did not want me to go. During the day several Indians passed the Mission on their way to the White River; we could see that some of them were wounded. I invited them to come to the Mission, but they proceeded on their journey. During the following night, the Indians burnt down all the houses of white men married to Indian women, and all the Government day schools along White Clay Creek. If no soldiers had been at the Agency, they would also certainly have burnt down the boarding school there. About ten o'clock a Brother came excitedly to my room and said: "Father, come and look, they are burning down the little school over yonder; what will happen to us now?" The little school was a gun's shot distance from our Mission. When I looked out I saw the school in flames, and the teacher and her husband and two children making for our Mission. Several Indians who had set fire to the school walked away quietly. I went out to them and asked them if they intended setting fire to our house too. They answered nothing and went their way. One could see the smoke of the burning school, and everybody believed that the Mission was ablaze. At once a squadron of soldiers came up in command of the officer who had directed the battle of Wounded Knee. When the soldiers saw that the Mission was safe, they dismounted from their horses, and I invited the officer to come into the house for a moment. Whilst I was still speaking to him a few shots were heard about a mile off in the direction of White River. At once all the soldiers mounted their steeds, and rode off in gallop in the

direction whence the shots were heard. Only a few minutes after they ran into the Indians, who fired on them from both sides of the road from the hills. The soldiers fired back at the Indians, but they could not pursue them. We could see the engagement from our windows. The following fact is a proof that the battle was waged near the Mission. Whilst two of the Brothers were sitting at the window and looking down at the soldiers, a rifle shot passed between them and lodged in the door on the opposite side of the room, where you can probably find it to this day. About twelve o'clock the soldiers were almost entirely surrounded, and I sent a messenger post haste to the General and told him to send assistance at once to the soldiers, for they were being hard pressed by the Indians. At once a squadron of black riders came out and rescued their comrades from their critical condition. The shooting continued until about four o'clock, when it ceased suddenly. The soldiers withdrew to the Agency, and the Indians encamped about two miles from the Mission, in the direction of the White River. These Indians were not from Rosebud, but from Pine Ridge, for all the Indians had become wild and warlike after the sad affair at Wounded Knee. During this engagement two wounded soldiers were brought to the Mission, and one was later found dead. We did not discover whether any of the Indians were killed or wounded. The Sisters offered their services to nurse the wounded soldiers, but they did not choose to remain at the Mission, and so returned to the Agency. The place of conflict was enshrouded in a light mist due to the shooting. The following night was a rather anxious one, for we did not know whether or not the wild and excited Indians would attack our Mission and burn it to the ground. The quiet of death reigned everywhere, and nobody came near us. Of course we were on the alert, and had our horses and cows in the stable. The following days were filled with anxious expectancy. During this time two newspaper reporters came to the Mission and asked to stay over night. We gave them hospitality, served refreshments, and let them have our best room. During those days we held services, followed by Benediction every evening in our chapel. The visitors heard the singing and the tones of the organ, for their room was not far from the chapel. They told us afterwards how the music had made an extraordinary impression upon them, and how they marvelled how we could be so peaceful, lying, as we were,

between two Hostile camps without any protection whatever. I told them that the Indians were not hostile to us, nor the soldiers either, and so we had nothing to fear.

I mentioned above that it was commonly believed at the Agency that the Mission was afire, when the smoke of the burning school in the neighborhood was observed. This news was immediatedly telegraphed down to Roeschville, and from there to Buffalo, Omaha and Washington, and I received stringent orders from Buffalo to provide at once for the Sisters and to bring them into safety. Although I was not afraid, and had no doubts whatever concerning the welfare of the Sisters, I nevertheless called for the Mother Superior, and told her that I would let the Sisters be brought to the railroad if she wished it, and that I would not take the responsibility on myself to keep them at the Mission. Reverend Mother replied that she would not go away, but would ask the other Sisters what they contemplated doing. The answer came back speedily that all the Sisters would remain with their Superior, and no one wanted to leave. And so we remained unharmed at the Mission. Very soon single persons and even families came from the Indian camp to the Mission under cover of the night, for it was very cold, and they were short of provisions. We gave them food and kept them over night, so that they could return to their camp the following morning. During this time General Miles came to the Agency and took control of things. I visited him once, and found him a very noble man, but not as friendly as General Brock. General Miles sent General Brock to the rear of the Indians in the Badlands with a squadron of cavalry. But the fight was gone out of the Indians, and they willingly returned. They marched by our house for a whole day with their wagons and all their belongings. The road was close to the Mission. General Brock pitched his camp very near our station, and he came over to see us, and wrote a letter in my room. He invited me to come over to the camp whenever I had time, and confided secrets to me which he would not have exposed to his own officers. When the Hostiles came, General Miles demanded that they deliver up their guns to him. They gave him some old pieces, and he, as a prudent man, showed that he was satisfied. Then they were supplied with necessary provisions, and one band after another went back to Rosebud to their camps.

The soldiers encamped for some days in a large

meadow, called "Extension," near the Agency, between Nebraska and Dakota, and then returned to civilization. It was here that I took farewell from General Brock, who invited me in a most friendly way to visit him if I ever went to Omaha. This is the real and true account of the sad episode of Wounded Knee in 1890.

JOHN JUTZ, S. J.

THE TERCENTENARY CELEBRATION OF THE DEATH OF ST. ALONSO RODRIGUEZ, S. J.

A Letter of Mr. Thomas J. S. McGrath, S. J.

(*Continued*)

MORNING DEVOTIONS. IN MONTESION

The first number on the programme was the daily devotions in honor of St. Alonso held in the Church of Montesión during the 5.30 and 7 o'clock masses, beginning the 1st of October and continuing through the entire month. The devotions consisted of reading portions of the works of St. Alonso, prayers to the saint and finally three Pater Nosters.

PILGRIMAGE TO BELLVER

The second number of the programme was a pilgrimage to Bellver. Bellver is an old castle of the Majorcan kings, situated about a mile-and-a-half from Palma, on a high sloping hill that commands a magnificent view of the bay. This castle, built by order of King James II of Majorca, was begun in the first years of the fourteenth century and finished in 1314.

Since the year 1342, when it was taken by Pedro IV of Arragon, the castle has been used for various purposes: a fort in the sixteenth century; residence for the governor of the island in the time of St. Alonso; a prison in the beginning of the nineteenth century, after which time it was more or less abandoned. It was finally given over to the authorities of Palma, who, after turning the surrounding woods into a park, preserved the castle as a historic, national monument of fourteenth century art.

The reason why Bellver was chosen as the terminus of the pilgrimage of the 14th of October can be found in the autobiography of St. Alonso which he wrote in obedience to an order of his superiors. He says: "When a Father went to say mass in the castle of Bellver of Majorca, and, I think, to hear the confession of

and give communion to a lady there who is very devout, this person (St. Alonso always speaks of himself thus) accompanied him. The road was rough and uphill, and the weather was very hot, but he paid no attention to either. Suddenly it seemed to him that Our Lady had come to relieve him of his fatigue. With a linen cloth which she had in her hand she wiped the perspiration from his brow." Father Nonell, S. J., adds an interesting stroke to the above picture in the following words: "Tradition relates that the Blessed Virgin offered to her beloved Alonso the linen cloth saturated with perspiration, but he would not receive it as he did not have permission from his superiors."

WAY-SIDE CHAPEL MARKS SITE OF APPARITION

The site of the vision, about half way up the hill, was later marked by a marble shaft some nine feet high, containing a picture of the apparition; but the love and the devotion of the Majorcans was too strong to allow such an insignificant monument to mark a spot so historic in the life of their Patron, so in 1882 they began the construction of a chapel that would include the marble shaft. It was six years in building, being finished in 1888, when the name of Alonso was written in the catalogue of the Saints by Leo XIII.

The chapel is a modest stone building, measuring some 20 by 32 feet, with plain exterior walls built of stones of irregular shape and size. It is a way-side chapel and makes no external pretentions of being a church or a miniature cathedral.

The interior, however, is very neat and devotional. Though there be no side windows, an abundance of light is admitted through a large rose window over the door. The side walls and ceiling are a soft white, giving a tone of rest and piety to the whole chapel. The monotony of the windowless side walls is broken by Ionic-Corinthian pilasters that project some six inches, upon whose capitals rests a cornice of exquisite beauty. Between the pilasters hang oil paintings 5x7 feet in size, representing various scenes of the Saint's life, all bearing their title in Spanish. The first to the left as you enter is of Canon Onofre Verí and Jerome Dezealler placing, with the bishop's consent, a picture of St. Alonso over his sepulchre six months after his death. The second represents Our Lord appearing to Alonso promising succor to the island in time of famine, and the third depicts the children of the Governor of Bellver in

admiration of the Saint, who, absorbed in God, does not notice a white dove that is perched on his shoulder. The first on the right is entitled "The patronage of St. Alonso over the Island of Majorca." It shows the Blessed Trinity and the Blessed Virgin surrounded by angels, appearing to him and pointing to Palma. In the second, Jesus and Mary appear to Alonso pointing to a map of Majorca held by an angel. It bears the title "Jesus and Mary, showing Blessed Alonso a map of Majorca, announce to him that his name will be famous in the island, and that he will work many miracles in it." The third, entitled "Blessed Alonso reciting the rosary, accompanies Father Barrosá to the castle of Bellver," shows the Saint, beads in hand, a couple of steps behind Father Barrosá, who is reciting his breviary as he journeys towards the castle, which is seen in the back ground.

The altar is of the mixed order. The front of the altar is a plain slab of white, with IHS in the center. The upper portion is formed by a magnificent frontispiece of gold and white, with cornice, frieze and architrave to match, resting on four Ionic pillars, two at each end. Under this a spacious niche is formed by a Roman arch, resting on pilasters. Within the niche stands a statue in colors representing the Queen of Heaven, with her Divine Infant in her left arm, wiping the perspiration from her devoted Alonso's forehead.

In the corner at the gospel side of the chapel, stands the marble shaft mentioned above. It contains a relic of St. Alonso and bears the following inscription: "Hic Beatissima Dei Mater dilecto suo Alphonso videndam se obtulit, ejusque vultum copioso audore ex fatigatione perfusum tenerrimo affectu dignata est mirabiliter abstergere." A few ex-voto offerings adorn the wall near the marble shaft.

As is evident, the Bellver pilgrimage set for Sunday, October 14, was not to the castle, but to the chapel of St. Alonso. A few days before the 14th there appeared the following notice:

PILGRIMAGE TO BELLVER

October 14, 1917.

The procession will form in the church de la Santa Cruz, whence it will depart at 3.30.

The men in two files will lead, followed by the women.

It is recommended that those who belong to a pious congregation, wear their respective insignia, but it is not necessary that each society form all its members into one group, as they can go interspersed with other sodalities, thus assuring a steady, uninterrupted march of the pilgrimage.

For this purpose there will be no preferences among the different associations, but they will fall in line as is most convenient for them. The new banner of St. Alonso, however, will have a specified place, namely, at the head of the men's section of the procession.

It is desired that the sodalities carry their banners.

The chanting of the rosary will begin upon leaving the church de la Santa Cruz.

Upon arriving at Bellver, a decade of the rosary and a hymn will be sung; Father Francis Cuadras, S. J., will preach a short sermon, the prayer for peace will be recited, a final hymn will be sung and the procession will disband."

A committee of devotees took upon themselves the decoration of the Bellver chapel. That they performed their duty well, the chapel itself bore witness. Native Bellver vines and pine leaves, woven into festoons and garlands, hung in graceful curves from wall to wall, from picture to picture, and flowers filled the little chapel with their delicate perfume.

MASS ON THE MORNING OF THE 14TH

At 8.30 mass was said for the "Exploradores Palmasenos" or "Boy Scouts" of Palma, who assisted in a body. The celebrant was Father Francis Sureda Blanes, director of the organization and professor of the diocesan seminary.

The "Boy Scouts" also wished to honor St. Alonso and so directed their Sunday excursion to the chapel of Bellver and during the mass recited the rosary in common. Besides the "Boy Scouts," there was also a large concourse of faithful that filled the plaza in front of the chapel.

Father Sureda preached a touching panagyric of the Patron of Majorca, rehearsing the virtues and deeds of the great saint and exhorting all to confidence in his protection.

All morning there was a steady stream of loyal devotees of St. Alonso to the chapel bent upon honoring him. They knelt to ask his protection and help, and many ended their prayer by kissing the relic of the

saintly brother; others by placing a lighted candle upon the candelabra before it or upon the altar erected to his name.

MANY TAKE PART IN THE PROCESSION

Since the church de la Santa Cruz had been announced as the starting point of the pilgrimage, beginning early in the afternoon, the plaza in front was a regular bee-hive of people: men, women and children. The sodalities, clubs and associations were wearing their respective insignia and bearing their banners.

A few minutes after 3.30, four mounted policemen, attired in dress parade, turned their chargers' heads towards Bellver, which is some two miles from the church. Behind these the silk banner of the Patronato Obrero, an institution conducted by our Father Vives for the workmen of Palma and children, was raised aloft, and then followed hundreds of children from the Patronato. Behind the children marched the various associations, sodalities and other pious organizations of men.

Next came the new banner of St. Alonso carried alternately by don Rafael Isasi, lieutenant of the army and don Florencio Subias, commander of the engineer corps, escorted by distinguished persons of the different sodalities and gentlemen from the committee of Catholic Laymen. This banner was by far the most attractive of any in the procession. It measures 5 feet 6 inches by 3 feet, and is made of white satin. In about the center of the white satin field, Sr. Vicente Furio, a native Majorcan artist, painted in oil colors a life size bust of St. Alonso. It is a copy of an Italian painting of the Saint, and represents him with hands joined in prayer and eyes raised to heaven. To the left of the picture hang his keys, embroidered in gold. From the same point hangs his rosary, also embroidered in gold, and winding in graceful curves terminates in a gold cross some six or eight inches under the portrait. Around the painting, and spreading out over the white background, are entwined red and yellow roses and purple allegorical flowers.

Behind the new banner came the clergy, secular and regular, representatives from all the churches of the city and all the religious houses.

The "Banda Mallorquina," marching behind the clergy, formed the rear guard of the men's section and furnished martial and religious music during the entire procession.

The women's section that followed the Band of Majorca was composed of practically all the sodalities, academies, colleges, schools, clubs and female circles of Palma.

Every circumstance of the procession seemed to have been made for the occasion, and every detail seemed to exert itself to make the afternoon a triumph for St. Alonso.

The spacious plaza of the chapel was too small for the multitude of more than ten thousand people who flocked to Bellver to do honor to their Patron, so the overflow gathered in the immediate vicinity. When the last pilgrim had taken his place, the "Orfeón" of Palma, accompanied by the "Banda Mallorquina" filled the evening air with the triumphal and solem notes of the "Hymn to Saint Alonso" composed for the occasion.

When the echo of the last note had died away, Father Francis Cuadras, superior of the residence, ascended an improvised pulpit erected on the plaza, and taking as his text the words of Second Paralipomenon 7-16, "I have sanctified this place," he gave expression to the deep emotion that filled his heart. He exhorted his listeners to child-like devotion and to confidence in the Blessed Virgin and St. Alonso, their Patron and Protector.

Father Cuadras ended his address by giving heartfelt "vivas" for the Blessed Virgin and Saint Alonso, which were taken up by the entire multitude, who made the pine-clad mountain echo and re-echo with "Viva la Virgen Santísima; viva San Alonso, nuestro patrono y el protector de Mallorca."

When Father Cuadras descended, Señor don José Font y Arbós, one of the first lawyers of Palma and one of her most influential citizens, mounted the pulpit and read the prayer for peace, which was repeated with great devotion by all. The Orfeón of Palma repeated the Hymn to St. Alonso, after which the vast concourse of pilgrims paid a visit to the little chapel and then turned their steps homewards.

With the memories of this pilgrimage still fresh in their minds, and with the entire city talking of it, the enthusiasm of the people for the complete success of the remaining festivities in honor of St. Alonso was at fever heat. When the decoration of the church of Montesión was begun on the 16th, in preparation for the novena and other acts of devotion, there were more willing

hands at the disposal of Brother Pedro, the sacristan, than he could possibly use. All set to work with heart and soul, and when the sun went down behind the Bellver Mount on the evening of the 20th, the eve of the opening of the novena, the church of Mantesión was a regular paradise.

THE SOLEMN NOVENA TO ST. ALONSO

The solemn novena consisted of two functions daily: mass in the morning at 7.30, and sermon "preces novendiales" and benediction in the evening at half-past six. As can well be supposed, the orators chosen for the sermons of this novena were the most eloquent in Palma. The speakers and their themes, dealing of course with some phase of the life of the saint, were announced on the general programme we mentioned above. They were as follows:

Oct. 21	Canon Nadal Garau	Education of St. Alonso
Oct. 22	Canon Miguel Costa y Llobera	His Vocation
Oct. 23	Canon Juan Quetglas	His Obedience
Oct. 24	Father Antonio Thomás	His Penance
Oct. 25	Canon Gabriel Llompart	His Temptations
Oct. 26	Father José Aubá	S. Alonso & the B. Virgin
Oct. 27	Father Miguel Matas	The Thaumaturgist
Oct. 28	Canon Antonio Sancho	His Zeal for Souls
Oct. 29	Canon Antonio M. Alcover	S. Alonso & Majorca

The most renowned preacher of the nine is the second named, Canon Miguel Costa y Llobera. Besides being an excellent and polished speaker he is a profound theologian, an accomplished literateur and the best living Catalàn poet. Second place was unanimously given to Canon Sancho, a man whose preaching is full of unction and feeling. All of the speakers drew crowds that filled the church from the altar to the door, many not being able to enter the church at all.

Along with the sermons, the programme announced the procession through the streets of Palma with the body of St. Alonso for the 30th, his feast day, but as the 30th was a Tuesday the procession was advanced to Sunday the 28th so the working people of Palma and the neighboring cities could take part in it. Immediate preparations for the procession began on the 25th. At 2.30, in the presence of the Vicar General and the secretary of the diocese, the ecclesiastical notary, various fathers and brothers of the residence, the remains of the saint were translated from the chapel of St. Alonso to the chapel of the Relics, or the ante chamber of same, so the urn could be cleaned and polished.

The "Chapel of the Relics" is the room where St. Alonso died. It does not form one of the side chapels that we mentioned before, but is entirely separate from

either of the series that line the sides of the church. It is situated on the gospel side of the church and opens into a passageway by which the priest enters the sanctuary from the sacristy. As you leave this passageway you enter into the ante-chamber into which the relics of St. Alonso were translated. This ante-chamber is nothing more nor less than the body of the little chapel if we consider the room of St. Alonso as the sanctuary. It is plain and simple, with no pretentions whatever. It measures about 20x35 feet, with rather low ceiling and plain walls. On the right there are two stained glass windows, with a painting between them representing the Bellver scene. On the left wall there are three oil paintings, the first being that of St. Alonso announcing to Don Francisco Pacheco the successful issue of his affairs at court. The second depicts the devotion of St. Alonso to the Holy Family, and the third, Alonso curing the little child, Bartolomé Trias, by making the sign of the cross over him.

At the far end of the ante-chamber, right in front of the door leading into the former room of St. Alonso, there is a marble slab flush with the floor, on which the following is written in Spanish: "In this room which has been converted into a chapel lived and died blessed Alonso Rodriguez, S. J." As a monument of his sanctity the same walls, door and window are preserved. The priceless flags are the same that were stained with the blood that he caused to spatter from his body with his instruments of penance. Above the door is a second marble slab with large gold letters that read: "The room of the saintly Brother Alonso Rodriguez."

In the time of St. Alonso there was no opening between the present chapel and the ante-chamber, so one was made when his room was converted into a chapel.

The room of St. Alonso has been preserved exactly as it was in the time of the saint, making the necessary changes to convert it into a chapel and nothing more. The walls are as St. Alonso left them—simply whitewashed; the floor is of the same stone flags, about one foot square, roughly cemented together. In the right hand corner there is still the window as in the time of the holy Brother, sealed up, however, from the outside behind the frame. In a corresponding position on the left is the door, through which he so often passed, with the same lock, now, of course, encrusted with rust.

The pictures of the wall are very expressive if not over artistic. On the right hand side, next to the window and a little higher, is an oil painting bearing the title in

Spanish: "In this room the blessed Alonso Rodriguez sustained terrible combats with the enemy, being consoled with heavenly visions of Jesus, Mary and Joseph." St. Alonso is seen lying on the floor, having been thrown from his bed by the demons, one of whom has a most horrible expression of malice and wickedness on his face. The saint's face is lit up with inexpressible joy as he sees our Lord appearing to him with His cross at sight of which the devils are taking to flight. On the left is a painting, also in oil, of the death of the Patron of Majorca bearing the title: "The Blessed Alonso Rodriguez, who lived for 46 years in Montesión, died here during the night of the 30th of October, 1617, at the age of 86." Above the altar is a third oil painting, without title, of the saint being borne up to heaven by angels. To the right of this painting there is a smaller one of the "Ecce Homo," and to the left a painting of the apparition St. Ignatius had when our Divine Saviour told him he would be favorable to the Society in Rome.

The reason why the chapel is called the "Chapel of the Relics" is readily understood as soon as you take a look under the altar. Through the plate glass you can see many objects that Saint Alonso used during his life time: such as a cassock, overcoat, a slipper, articles of bedding, the lock from the old portería, with its key, a jacket and a sealed flask containing the ashes of the saint, i. e., the little flesh that remained when his body was exhumed for the first time, the 6th of August, 1623. To the right of the altar there is a fairly large urn of unclassified bones of saints, bearing the title: "Sanctorum ossa ut addito decore fidelium pietatem erigant ab eisque mala omnia averruncent in nova urna obserantur Anno MDCCCLXXXIII." A like urn is to be seen on the left side containing clothing of St. Alonso. It bears the title: "B. Alphose Roderiti ut e cœlo Majoricenses tegas indumentis te incolam hujus soli tegentibus amoris monumentum didamus anno MDCCCLXXXIII."

The object of the translation was to clean the glass urn and remove from the saint's clothing the small particles of dust that seem invariably to find some unknown and hitherto undiscovered method of getting into an all but hermetically sealed urn. The body was removed with great care, the clothing brushed and the glass case thoroughly cleaned and polished, after which the saint was again placed in it. The sarcophagus was at once sealed with the bishop's seal by the secretary of the diocese. The urn was then taken back to the

chapel of St. Alonso, the priests entoning the "Iste Confessor" as the procession moved slowly through the church. The ecclesiastical notary then made an official record of the proceedings and the document was signed by the witnesses.

Everything was now in readiness for the solemn procession in which the urn, containing the body of St. Alonso, was to be carried on the shoulders of priests through the principal streets of Palma. In order to give devotees in neighboring cities an opportunity of assisting at and taking part in the procession, a 25 per cent. discount on all railroads running into Palma was granted through the intercession of our Fathers. In the "Correo" of October 24, this privilege was announced in the form of a letter to the parish priests, giving them minute instructions as to what formalities had to be gone through in order to get this reduction of train rates for their parishoners.

Friday, October 26, Father Alfred Simón, Vice-Provincial of the Arragon Province in the absence of Father Raymond Lloberola, now making his visitation in South America, Father Jesus Iglesias, Socius, and Brother Joseph Conti, secretary of the Provincial, left for Palma. In company with the above there were two other venerable brothers of this province, Brother Bartholomew Busquéts and Brother Dominic Barcóns, both golden jubilarians, the former last year, the latter this past November. They were given the privilege of assisting at the celebration because for many years they filled the same office as St. Alonso. Brother Busquéts was doorkeeper for thirty-five years in the college of Barcelona, and Brother Barcóns for twenty-one years here in Sarriá.

Every body in Palma was now talking of the coming procession, and none more so than the children. In order to give them a chance to rejoice, a special number was added.

Saturdry the 27th, shortly after dark, the drum and bugle corps of the "Trescadores," a sort of boy scout organization of the Patronato Obrero, could be heard through the streets.

Two cannon carriages of the army had been converted into floats commemorative of two scenes in the life of St. Alonso. One was the mountain of Bellver, high and green with the castle on its summit. At the base there stood a little fellow from the Patronato, dressed in cassock, cincture and manteo, wearing a bald wig. A large

sombrero, like the one that St. Alonso wore, was lying on the side and "St. Alonso" was saying his beads. The little chap was as serious as the saint would have been, never in the whole procession giving so much as the semblance of a smile. The other float, representing St. Alonso in glory, was a white bank of clouds, on the highest point of which stood another small boy, also from the Patronato, likewise attired as St. Alonso. At the foot of the cloud-bank there were three or four smaller boys, dressed as angels, looking up at "St. Alonso." A whole army of children trooped behind the floats, following them all over the city, perfectly delighted with the unexpected novelty.

The following day, Sunday 28, at 6 o'clock, Father Vincent Guimerà, S. J., celebrated Mass for the servant girls, who, on account of their work, were not able to attend the Mass of general communion at half-past seven.

At 7.30, Right Rev. Miralles y Sbert, Bishop of Lérida, celebrated the Mass of general communion. Bishop Miralles is a native of Majorca, and happened to be in Palma on account of the death of his mother. As he was in mourning he did not think it proper to take part in any of the joyful festivities, but consented to say the Mass of communion. This Mass was crowded with devout faithful bent upon honoring their Patron in the very best possible manner.

The solemn high Mass at 10.30 was attended by as large a congregation as has ever gathered into the church of Montesión. The celebrant was Canon José Mur, Vicar General of the diocese, with Father Francis Esteve, Ecclesiastical Fiscal, and Father Raphael Cifre, deacon and subdeacon, respectively. Father William Vives, S. J., director of the "Patronato Obrero," preached a very touching sermon.

The magistracy of Palma assisted in a body presided over by the mayor of the city. They occupied reserved seats according to Spanish custom for solemn occasions. Special seats were also reserved for the members of the committee or "junta," and a commission of the Cathedral Chapter, together with the Fathers from the residence. After the services the church was closed and locked until almost time for the procession.

As the people were leaving the church, the two allegorical floats began a second parade through a few of the principal streets.

(*To be continued*)

NOTES FROM VIGAN

VIGAN, February 5, 1918.

DEAR FATHER EDITOR:

P. C.

I am sending you a few more historical notes. I hope the venerable Catedratico of History in Woodstock will not imagine that I am aspiring to the Chair of History in that honored institution. Assure him that nothing is farther from my thoughts. The only chair I aspire to once in a while is one of the good old "Fifth avenue" or "Pipe alley" rockers—but alas such luxuries are not for the Philippines. I wrote you how on Rizal Day of the year 1916, Quezon and Company, in the Grand Opera House, made a savage attack on the church in general, and Father Finegan in particular, for interfering in politics. You also know how during the year just past the Archbishop of Manila formed the Federation of Catholic Societies, and how this was attacked by the gentlemen above named. To crystalize their opposition to this Federation, these "statesmen" formed "The National League against religious interference in State affairs," and on Rizal Day of the year just past repeated in the Grand Opera House the attack of the preceding year. In the editorial of the *Independent* of January 5, an out-an-out anti-clerical weekly, the editor says: "The formation of the National League against religious intervention in State affairs is an achievement of transcendental significance in the social and political life of the Filipino people. After the organization of the "Catholic Federation," whose object seems to be the intervention of the Catholic elements in matters governmental, the necessity of forming another group destined to counterbalance at least the fatal influence on national politics became self-evident." According to Quezon, if the so-called Catholic Federation proposes to actively and directly intervene in the public affairs of the country, sending to the Senate and the House of Representatives men who will preferedly represent the interest of the Catholic church instead of *exclusively* representing the interests of the nation, that federation should be mercilessly attacked from now on by all good Filipinos. Our senators and representatives, no matter what their individual religious creeds may be, should not represent anything more than the Filipino people. No one should

ever attempt to have or carry with him secretly in official circles, and especially in the legislative chambers, the representation of the Vatican in a country like the Philippines when there exists a separation between the Church and State. On the contrary, what fruits shall we get from the sacrifice of Rizal and other martyrs and heroes of our country's freedom?

According to the dailies, especially those of the Quezon class, the Grand Opera was crowded Sunday morning at 9. A. M. Quezon delivered the first speech in Spanish. "We made it clear," says the *Vanguardia*, "that he is not an enemy of catholicity, a good religion for all those who honorably profess it." The other speakers were Justo Lukban, actual Mayor of Manila; Manuel Burgos, assistant director, I think, of civil service; Filipe Buencammo, Sr., and Vicente Sotto, editor of the *Independent* (and at present charged with four distinct accusations by the Attorney General of Manila and his expulsion from the Manila Bar demanded). All were loud in their condemnation of the Friars, under which title were included one or other Jesuits. Sotto created a diversion; in fact several of them in his speech. He attacked his own friends, the Government, because they permitted church interference in politics, and he cited the divorce case; the sale of Monte Piedad land to the church; and the permission of a certain religious corporation (the Jesuits) to introduce three libel suits against himself. "And the functionaries who permitted this latter were," concluding his speech, he declared, "Filipino and, more still, Mason!" This brought a Sr. Bustamente at once to his feet, and he shouted out vigorously: "Mr. President, I will not permit Masonry to be attacked here." Sotto replied: "I am not attacking Masonry or the Masons. I am a Mason like yourself, but that does not prevent that among the Masons there are some who ("se casan" literally) marry with the Friars and the Jesuits. The president of the meeting here called order, and at least a temporary truce was effected. The Mayor of Manila then took the floor to answer Sotto's charge that the Monte Piedad land had been sold to the Church. When he finished, Bustamante again took the floor against Sotto; he closed his remarks, however, admitting that there were some "false Masons." And now Lukban rose for the third or fourth time, but this time as pacificator. Bustamante and Sotto were to make peace; each apologized to the other for any offensive words that may have escaped them, and then amid

the mighty applause of the entire audience hugged one another in a grand fraternal embrace. The enemies of the Church meet in public conclave to draw up plans to oppose her, and in the midst of their agape, the goddess of discord throws down the apple that disrupts the members. So may our Lord bring confusion to all His enimies. There is no doubt, however, that such agitation hurts the Church, and as there are so many Nicodemuses here, many will be afraid to espouse the cause of Catholic Federation. The Knights of Columbus are doing quite active work in increasing their membership. Just before Christmas, some forty, including the Archbishop of Manila, were initiated, while within a short time from now, some forty more will be admitted. Catholic interests here suffer a great loss in the discontinuation of *Libertas*, the Catholic daily, under the direction of the Dominican Fathers. It has been severely criticized several times by the American and Filipino dailies for pro-Germanism, but always ably defended itself. The last issue of the *Libertas* was January 30. In its issue January 31, *The Daily Bulletin* says: "*Libertas* is closed; alleged pro-German daily is no more; editors announce that publication is stopped for 'reasons of prudence.' No other reason is given and officials are silent. Paper has been published in Manila for nearly 19 years." In its farewell to its subscribers *Libertas* in its last issue says:

To Our Subscribers and Advertisers.—"After eighteen-and-a-half years of constant labor, the management of the *Libertas* deems it advisable to suspend its publication, and this will be the last number which our dear readers will receive.

We entered upon the field of journalism, often a contentious one, with the sole purpose of defending the rights of the Catholic religion and its praiseworthy institutions in the Philippines. We have put every endeavor of mind and heart to the attainment of this end. It is not for us to say whether this purpose has been accomplished, but we believe that we can assert that the religion of Christ and the interests of the religion of Christ were our sole motive and inspiration in all our journalistic efforts. No doubt we have made mistakes and been inaccurate (characteristics of every human work), but we are certain that neither self-interest or passion has ever moved our pen.

Reasons of prudence urge us to retire from the field of of battle, and we gallantly give up the post to another

periodical, the organ of the Catholic Federation, soon to appear. For the new defender of the interests of the Catholic Church, we have but good wishes, and we recommend it to the good will of our subscribers and advertisers.

We retire with hatred for none, and with good will for all."

Some think that one reason why the *Libertas* retires is to make way for the new publication of the Catholic Federation soon to appear. At all events Catholicity has lost a stanch defender in surcease of the *Libertas*.

During the Christmas holidays, I took a little vacation in the Lipa diocese. There are some Irish Good Shepherd Sisters in the Botangas, and at the suggestion of my former companion, the present Bishop of Lipa, the Sisters invited me to give a four days retreat. The Mother Superior wrote that their ordinary retreat is an eight day one, but their Rev. Mother General thinks that four days are enough for those living in the tropics. I left Vigan December 18 or 19, accompanied by Rev. Father Deniz, whose health had not been good for some time. Our community has suffered severely during the past year. From June 3, 1916, to June 2, 1917, three Fathers died in Vigan. Fathers Burmiol, Guillo and Benaijes. Father Burmiol knew English very well, and his death was a great loss to our English staff. Father Guillo knew English too, but his loss was felt principally in the Seminary. He had been most vigorous in Baguio during his vacation, leaving there for Vigan about the end of April. On his return, he was overcome with a severe attack of bronchitis. After three weeks Superiors thought it better for him to see a doctor in Manila. He left Vigan at 6.30 in the morning, accompanied by Brother Infirmarian, and at 2 P. M. we received a telegram from Tagudin that he had died about 12 in in the convento there.

On July 27, Father Benaijes had a severe attack of vomiting, but he seemed full recovered after about three hours. On St. Ignatius day he directed the choir, and was well and most cheerful all day. At 2 A. M. the following morning he had a very severe repetition of the former attack, and after a sickness of forty hours ,placidly gave his soul to God. His loss was very great in the parish, as he knew Ilocano well; was Director of the Apostolate in the Cathedral and Spiritual Father in the house. He always had a host of penitents

in the church. Our Lord rules all, but humanly speaking, it is hard to lose our men who are doing such excellent work, at a time when the laborers are already too few. Father Deniz did not return with me to Vigan, as the doctors in Manila pronounced his case tuberculosis and recommended a colder climate. He was a master of English, and our English corps loses much by his departure.

I spent Christmas day in Manila, and in the afternoon started for Lipa, which I reached about 7 P. M. Here I was well received by Bishop Verzosa, and passed the night in the Palacio. Lipa is one of the new dioceses in the Islands, the present Apostolic Delegate being its first Bishop. There are *55,000* people in the town and parish, and only *two* priests. The morning after my arrival I saw the young curate baptizing *39* babies at the same time. He had the godparents lined up on either side of the only aisle in the church, and if there was not much to inspire devotion in the manner in which he baptized, the way he raced up and down the aisle while performing the various cermonies was at least somewhat remarkable.

In the afternoon, accompanied by the Bishop and in his auto, I went to Batangas, another town of *83,000* souls, with but two priests. Before reaching Batangas we turned over at Baoan to go to Taal, the city lying at the foot of the Philippines' famous volcano. We could only see the volcano in the distance, as neither time nor the roads permitted a nearer approach. I heard an "interesting" school story of the town of Baoan. The teacher had reprehended one of the boys of Grade V or VII, I don't remember which, and forgetful of the incident went over to the church just near the school, accompanied by some of the children to pay a visit to the *Niño* Jesús. While in the church, the boy approached him with an open knife and was about to strike when the teacher seeing him, struck the knife from his hand with a small cane he happened to have. We reached the city of Batangas about 6.30 P. M., and on the morning following I began the retreat. The Mother House of the Sisters is in France, and while the Sisters here are begging for more help the answer comes from France that no help can be sent until after the war. On the morning of the 31st, I finished the retreat and spent New Year's Eve in Lipa.

Returning from Batangas, we found the Bishop in one of the intermediate towns, confirming. He

had completely lost his voice, through a severe cold. He had intended to go to Manila and spend New Year's Eve there to avoid the noise he feared in Lipa, but this cold prevented his going, so we passed the night in his Epicopal palace. Here the Filipinos, in many places, outdo the Americans in *ringing* out the Old Year. If they would be content only to ring the bells a short while before twelve, all right; but in Vigan a crowd of "roughs" begin about 8 P. M., with old tin cans and keep up a truly infernal noise until 2 or 3 A. M. Had it not been that in the last few years, the Bishop asked police protection, they would have broken into the bell tower and kept the bells ringing all night. This they did two years. Bishop Verzosa feared something like this in Lipa, but the only noise I heard was the singing of a hymn from the protestant "chapel," a hired house, a stone's throw from the Bishop's palace and church. This was about 10 P. M. and lasted only about five minutes. At 12 it began, and a few minutes after midnight all was absolutely silent. I said the "chapel" was a stone's throw from the church. It is the policy of these ministers in all parts, to build a chapel or hire a house just as near as possible to the church.

On Good Friday—(it's now April 8th, and I'm in Baguio again for a rest, so don't mind chronological order or its absence)—the methodists in Vigan introduced the "Three Hours," or, as they call it here, the *Siete Polabras*, not in the town itself, but at the seashore and port barrio of Pandan. There are three big barrios here, and I am afraid the protestants and Aglipayans predominate, owing to the neglect of the parish priest to work here. A good Catholic lady in Vigan built a little chapel for the Catholics, and the methodists, under the guidance of a valiant deaconess, secured a house about thirty metres distant, where they held their ordinary services.

Right in front of our chapel is a small vacant lot, ten paces before the front door. There have been rumors that the methodists would build here. But on Wednesday or Thursday of Holy Week, they came to pitch a big gospel tent on this very lot, and there hold the *Siete Polabras* the next day. A good Catholic woman protested to the Presidente, and he asked her if she would object to the protestants being on a lot on the other side of the street, about twenty metres away. She said *no,* and there the methodists pitched

their tent. One of their speakers on Good Friday was a youngster who hadn't finished Sixth Grade Intermediate School. Isn't it all a farce? I once stopped in front of the house above mentioned where they generally held service, and the owner came down at once. "Well," I said, "Bartolome, what about religion?" "No," he said, "I am not a Protestant, I am not a Catholic, I am not an Aglipayan, only Jesus Christ." And this is what methodism substituted for the one true religion in which the man was born. I spoke to the Presidente the next Sunday, asking him to oblige the methodists to return to their house. I do not yet know the result. In Batangas too the house of worship of these same methodists (I think) is as close as possible to the Church, though in nearly all these places few attend.

On New Year's morning, after mass, the Bishop took me in his car, first to Los Banos, and then to Lucena, capital of the Tayabas Province. Here I heard that six boys of the public school had the preceding day killed their teachers. As I have not been able to verify the report, I do not now go into details. I expect to see one of the Tayabas teachers here in Baguio, and if the report is true, will write the circumstances. We returned to Los Banos and spent the night there. Next morning I returned to Manila, leaving the Bishop in Los Banos where he hoped the hot springs would relieve him of his cold.

On January 6, I returned to Vigan, accompanied by Mr. Carasig, a Filipino Jesuit, who last year finished his Juniorate in Spain. I left Father Deniz in Manila, as the doctor feared his lungs were threatened. While in Manila I saw the almost completed St. Rita's Hall, the new Catholic dormitory for young men, for the building of which Father Finegan worked so hard. It is without doubt the finest architectural structure in the vicinity, and an honor to Catholic endeavor. It will cost when finished some 250,000 pesos. It will have a student chapel attached. I heard some interesting "history" about it while I was in Manila. A short distance from it, on the other side of a small stream flowing through this part of the city, stands the Government "Normal Hall," young ladies' dormitory, with some 300 young ladies. At once when there was question of building St. Rita's Hall, an outcry was raised by certain governmental officials. Too near the girls' dormitory; many scandals will surely follow. How edifying in officials who keep boys and girls in the same

class room from A.B.C. to professional courses in the university. The Archbishop offered to desist and give the land to the Government if it would exchange a a plot a little nearer the University. This the Government refused to do. When the construction was begun a superintendent of the Normal Hall, meeting a prominent American Catholic, bitterly assailed the construction on the score of probable immorality. The Catholic party became indignant and said: "Come with me down to the next block. There you see the young lady-nurses' dormitory and just across the street the boys' protestant dormitory. Did you ever hear any protest on account of the proximity of the two?" "No," answered the superintendent. "Neither did I," answered the Catholic; "besides," he continued, "they're going to put a chapel between the two buildings." When the foundations of the chapel were laid, the "defenders of morality" again became alarmed. And they sent one of the leading Filipino officials of the Bureau of Education to go to the Filipino Grand Knight of the Knights of Columbus, to tell him to advise the Archbishop that if building continued, Congress would appropriate the land and building, etc., and finally the agent of the Bureau let the cat out of the bag, when he concluded his protests by asserting: "besides, if this dormitory goes up, *it will kill the Y. M. C. A.*" How beautifully government officials work hand in hand with Protestantism. The Y. M. C. A. has its Filipino dormitory, and hundreds of bright young Filipinos from all parts of the Islands live there, and are practically all obliged to attend bible classes. One of my knights went to live there and bravely resisted all efforts to have him attend these classes, but I think there was only one other boy who refused to go. Shortly after my return to Vigan I saw a notice in the paper about St. Rita's Hall which certainly gave me a shock. First it was announced that a grand ball was to be given in the Manila Hotel for St. Rita's Hall and for the George Washington free library and recreation rooms for enlisted men of the United States Army and Navy. Catholics, Protestants and Masons were all working for its success. This ball was certainly a great shock to the Spanish communities here. But the real shock to me came in the following words:

"The dormitory, library and recreation rooms will be conducted on a strictly non-sectarian basis. The dormitory will be open to any boy regardless of his religious

affiliations, provided that he complies with the rules and regulations of the institution and pays the rates prescribed for his board, room and the other accommodations that he will be entitled to. The institution is not to be operated for profit, but is to be made self supporting, if possible, and will be under the jurisdiction of the Archbishop of Manila.

A chapel will be provided where the religious services of the Roman Catholic Church will be celebrated for the benefit of the dormitory boys and enlisted men of the army and navy who are Catholics, but others will neither be required nor asked to attend the religious services conducted in the chapel."

Non-sectarian basis.—After the desperate efforts made for years to build a Catholic dormitory, and now when the building is almost completed, why proclaim it a non-sectarian institution? I do not know if the Archbishop or Father McErlain supervised the article before it went in the *Bulletin*, but I have not seen or heard the statement contradicted or corrected. Perhaps the article means that the library will be non-sectarian. I hope so.

My own little dormitory continues to give "heaps of trouble." We opened last year with 60 boys, and it was a pleasure to see 50 of these receive First Friday Communion monthly. It is impossible for me to look after the material management of the house. There is a pure loss monthly of at least 40 pesos, for we ask only 8 pesos for board. I try to have a good family to look after the material part. Now this family ought to be satisfied to have all its own bodily needs satisfied in keeping the house, and yet each family I get gradually "wrecks" the dormitory by trying to save a little money for itself too. This year everything went beautifully until Christmas time; then just as the boys were leaving for vacations, I heard strange rumors, which materialized in the non-return of twenty boys, all dissatisfied with the "Dean." I warned him to be kind to the rest of the boys for the following three months, but on the departure of the boys for the summer vacations one condition of their return was "a change of Dean." I have complied with the condition, but I fear many troubles await me in June. I do hope Rev. Father Provincial would send a good man to help me, or one whom I could help, and that "to be a good *minister*" would be one of his acquirements. I think that with a good administrator, the dormitory would pay for itself, even if the boys give only $4 monthly. I'm afraid my labors are to be doubled

next year in Vigan. Up to the present time there has been but one Normal school in the Islands; this in Manila. To relieve the congestion in Manila, the Bureau of Education will open five others in different parts of the Islands, and Vigan was one of the places named. Now Laoag, capital of Ilocos Norte, the province adjoining Ilocos Sur, puts in a claim for the Normal school. This is intended for aspirant teachers for all Northern Luzon. Next week the Secretary of Education will go North to decide. About two months ago, the Assistant Secretary of Education, Mr. Albert, a Filipino, visited Vigan and told the Superintendent that he was very much in favor of Laoag. Of course the Vigan Superintendant and government officials are working for Vigan. I almost half suspect that religious motives may be one of the reasons favoring Laoag. Vigan is a strong Roman Catholic center, while Laoag is strongly Aglipayan. We might do something for the students if the Normal remains in Vigan. But in Laoag nothing will be done. Nothing is being done for the High School Intermediate and Primary pupils there now. How can anything be done? *40,000* souls and *one* old priest and the whole province Aglipayan! Masonry too strongly predominates in the Bureau of Education. A second reason for placing the Normal in Laoag would be political. Vigan is the home of Vicente Luigson of the Progresista Party, while Laoag is owned by the Nationalista (Quezon's) party. In my next notes I'll let you know results.

Just to fill out the page I quote the following from *Cable News American*, Manila, Wednesday, April 10:

"Ten thousand wives are needed in Davao. Spinsters, widows and divorcees have splendid field before them to start new life. There is a large number of single men in Davao engaged in hemp planting and cultivation, and a corresponding large demand for companions of the opposite sex. In view of this fact plans are being laid to offer all possible assistance and protection to such women as may desire to take up household burdens in that fertile country that is fast being converted into an immense Japanese settlement. Free transportation is to be given to those who desire to go, and the first ship south will leave on Thursday. Applicants for husbands should inquire of the bureau of labor."

You may recall the incident in the Cota catechism some two years back, when one of our seminarians valiantly defended his little catechism class against the

attack of the "Hospital Brigade," although he lost his bell in the defence. Well, for two years past, as *Father* Cordero, he has been doing splendid work as parish priest in the parish vacated by Bishop Verzosa. Incidentally you may see the hardships under which we labor here, when it is necessary to put an almost newly ordained priest, without experience, in charge of a parish, and *parish* means the whole town and all the surrounding country, in the present instance 37 barrios. Well, Father Ignacio, after a year's excellent work in Bantay, was sent to Sinait. This is the most northern town of Ilocos Sur, and ought to be one of the most fervent. It is famous for a "miraculous" *Santo Cristo* or large crucifix, the object of province-wide veneration. The common report is that at times it is covered with perspiration. Unfortunately, the then incumbent was not an active man, and Aglipayanism and Protestantism had a good, strong foothold in the town. Often I offered my services, but the pastor had always some preventive excuse. On one occasion last year I sent him word I would go there Thursday by auto truck. I also wrote to one of my knights. I went over early to the Cathedral to say Mass and take the truck. On entering the Sacristy I was surprised to see the Sinait pastor. "Hadn't received my letter," he said, before I could say a word to him: He had learned from the knight of my arrival. And thus it had been for several years. This year I began to go because an Intermediate School was opened in the town.

Meantime, however, the Bishop had determined to remove this pastor, and send young, active and zealous Father Ignacio to "redeem" the town. He was getting along very nicely, tho slowly, until the following incident occurred. One of the leading, if not the leading Aglipayan of the town, was dangerously sick. Under pretext of visiting his son on business Father Cordero visited the house the 30th of January, and having finished his "business," remained a little longer, inquiring of the family and especially of the sick father. Asking permission to visit him, the family kindly led him to the room of the sick man. "Ah Father!" at once exclaimed the invalid, "How long have I been waiting for you; I wanted to make my confession, but my son and his wife would not listen to me, because I had another religion when I was well." The son and wife were "strong"

Protestants. Father Ignacio's first step was to make the man declare in the presence of the family: "I was baptized a Catholic, I will die a Catholic, and you will bury me as a Catholic." This he repeated in their presence. Overcome with joy with this last hour conversion, the Father did not think anything of legal formalities, trusting to the conscientiousness of the family. The following Tuesday, Father Ignacio administered the last Sacraments, and continued visiting him daily until, on Sunday, February 3, the man died in the arms of the Father. Shortly after the return of Father Ignacio to the Convento, the son of the dead man (the District Director of Health) entered to arrange with him about the funeral, and was most grateful and satisfied when the priest in place of asking thirty-six pesos—the usual honorarium—asked only fifteen. But these proceedings did not please the Prince of Darkness, leader of the Aglipayan forces. He felt his first line of trenches, if not destroyed, were at least very much weakened, and determined to tighten them along the whole front.

Accordingly, the following morning (Monday), on awakening, Father Ignacio heard a loud knocking, quite an artillery attack, on the Convento door. While he was hastily dressing, a man without any formalities of knocking or asking permission, entered the outer room and abruptly called out: "I came, Father, in the name of the family of the deceased, to tell you that the interment will not take place from this church." The good Father was sufficiently master of himself to refrain from any violent outbreak. At this point the father of the deceased entered and declared that he wanted his son buried from the Aglipayan church. "But haven't we arranged," asked Father Cordero, "to have the interment from the Catholic Church?" "Yes," answered the man, "but we've repented of that." "Get out of here, cried the priest; I am a man with judgment and reason, and if you wish to show yourselves men without a sense of shame and without fear of God, do what you like, but I shall do all in my power to defend myself, if not physically at least in the courts." After a little effort the Father was able to calm himself sufficiently to say Mass. Breakfasting at once, he went to the Justice of the Peace. While the latter sympathized with him, he told him nothing could be done except to obtain indemnity for losses, but as there were no documents to show the will of the deceased, the Aglipayan burial could not be prevented. "For the money I do not care," answered the priest,

"All I want is to see the last will of the dead man carried out." As the Justice of the Peace had no jurisdiction in the matter he advised the Father to go to the neighboring town of Cabugao and telegraph to the Judge in Vigan.

Arriving in Cabugao, Father Ignacio met the parish priest, Juan Fragante, who urged him to go in person to Vigan. Providence arranged that an auto passed just then for Vigan, and Father Ignacio acted on Father Juan's advice. Meantime the son of the dead man, the Director of Health, took alarm when he heard that Father had gone to Cabugao. He, too, consulted the Justice of the Peace, and the latter advised him to hasten also to Cabugao and ask the priest's pardon, promissing redress. He here received another shock when he learned that the Father had gone on to Vigan. No sense of justice was animating him, but fear of the loss of his position. The lawyers of Vigan could do little for Padre Ignacio, telling him just about the same thing as the Sinait Justice of Peace had told him. He felt loathe to return to Sinait, with the purpose his visit to Vigan practically unaccomplished. As a final effort, he called upon one of his friends, a strong friend, too, of the political party in power, and stated his case, asking the friend to use his influence to have the health officer suspended. The friend promised. Armed with this promise, the Father ordered an auto and turned back to Sinait, hoping to prevent the Aglipayan funeral. Passing Cabugao, he invited Father Fragante and a second Father, who happened to be in the house, to accompany him to Sinait. Hope beat high in their breasts, but alas they were doomed to disappointment, for as they entered the town they met the funeral procession, in (if I may use the expression) triumphal march to the Aglipayan grave yard. Father Ignacio told me afterwards that the *pari-pari* (psuedo Aglipayan priest) didn't look very jubilant; on the contrary he appeared quite ashamed.

The appearance of the three Catholic priests, especially as they stopped in front of the Presidency, set the town agog. The people thought there must be something happening. So did the health officer; for, full of fear, if not of true sorrow, he went to the Fathers and begged most earnestly and humbly for forgiveness of his fault. This the Fathers finally did, after keeping him plunged in the sea of uneasiness and misery for some time. Father Ignacio then gave him a lecture on the truth of the Catholic Church, and on his Protestantism and renuncia-

tion of his former Catholicism, admittedly for the object of worldly interest. Much moved by the exhortation of Father Ignacio, (and perhaps more by the fear of losing his position) he offered to renounce Protestantism and make a good confession. And with this the good Father felt that all his labors and toils and disappointments had been well rewarded. The incident serves to show one or two of the conditions here that produce such weariness and discouragement in our work. The first is the facility with which so many will pass from one religion to another. Some of the "Protestant" nurses, for example, or better, nurses of the Protestant hospital, who go to the chapel regularly and on Sunday afternoons go to teach the bible, say they are only Protestant externally but Catholic at heart.

Though my heart bleeds for the poor people, I cannot feel angry with them. They in one sense are not to blame. Many have grown up in towns where they never hear an instruction, where there is no catechism class on Sunday and no sermon at mass. Meantime in many towns they encounter a most active Protestant propaganda by nurses, deaconesses; itinerant preachers, pamphlets, etc., etc. So it can be said with truth they know little, if anything, of the Catholic religion except the name—perhaps a more or less frequent assisting at mass. This Protestant activity continues, while our means of reaching the children becomes less. I suppose there is no town where as much is done for catechism as in Vigan, as I have before explained. But until this year I have been able to do a little for the school children during the week, and unless I change my plans completely, I will be unable to reach them. They used to come to me—now their school and athletic grounds have been placed so far out of town that unless I go to them I cannot reach them. Besides there are so many grades, with different hours of recess, that with my utmost endeavors I cannot reach all. The parish priest cannot come in contact with them, and our Fathers are all busy in college work. I often think "if matters are so bad religiously in Vigan, where our Fathers are doing so much, what must be the condition in other towns."

Aglipayanism, under the protecting shade of the new government, is again trying to raise its head in various places. In the *Manila Bulletin*, February 16, in heavy headlines was the announcement: "Aglipay wants to serve in the militia." A most grandiloquent history of Aglipay, running through more than a column followed. Accompanied by Quezon he went to the Governor

General's palace to present himself. The *Bulletin* says: "Inasmuch as it is desired to have all denominations represented among the chaplains in the new division, it is by no means impossible that Bishop Aglipay's offer will be accepted." In the article of the *Bulletin* it is stated: "While working among the insurgents, Bishop Aglipay first conceived the idea of joining them, and when failing to bring his mission to a successful conclusion, he was excommunicated by Archbishop Nozaleda. He turned around, and after excommunicating the Archbishop, himself joined the insurgent forces." The whole article would seem to have been written to give a new impetus to Aglipayanism in the Islands. The same mail that brought the *Bulletin* to Vigan, brought me a Novena in Ilocano "in honor of the Saintly Martyr, Dr. Jose Rizal," or as the first page of the pamphlet puts it, "Saint Rizal—Martyr." On the first page of the novena it says: "Kneel down before a statue of the Saint and pray with great fervor to prepare to make this novena with great devotion." Then follows an Act of Contrition to prepare the soul for making the retreat better.

I think quite a large number of these "novenas" were sent to the leading people in Vigan. I suspect that the person who sent me the copy is a young ex-seminarian, who left the seminary a little over a year ago; was soon ordained a "priest," and is now an Aglipayan "bishop." The second condition making the work here discouraging is the inactivity of many of the priests. Many do not work much; they do not work with the people, and I am afraid that if not despised in some cases by the rising generation, they are at least ignored. I think a good knowledge of English would help them among the students, but of course the older priests know none, while some of our younger priests do not know it well. Padre Ignacio knows English sufficiently well, and at once directed his energies toward the school children with excellent results. He reorganized the Children of Mary and the Knights of the Sacred Heart, and a great change is noticeable in the town. Of course the Protestants and Aglipayans are not letting him have a battleless victory. They, too, are redoubling their efforts.

I went up to the town on Thursday, and at night fall we had the Life of Our Lord in projections. Although Wednesday night is "meeting" night of the Protestants, and they had had their meeting the night before—their chapel is a short two blocks away from the church—yet Thursday night they got a brass band out, and during

the two hours we had the projections, they kept the air filled with music.

Shortly after, Father Ignacio went to a very distant and neglected barrio to celebrate Mass. The Aglipayan "priest" followed him, but did not succeed in making any trouble. The following week three Aglipayan "priests," accompanied by the Protestant (Filipino) minister, went to the same barrio and celebrated "Solemn High Mass," at which, after the gospel, the Protestant minister preached. I have just heard here in Baguio from Father Foradada, *operarius* in the Ateneo, that on his way here, he met one of his former penitents, a daily communicant, who has established a new religion, "The Filipina Mystic Church." She calls herself Bernadetta, dresses in the costume of Our Lady of Lourds, and already has quite a large following in many of the towns. She claims to have many "visions" of the Blessed Virgin. Poor people—whither are they drifting? With an education where God never enters, with a daily increasing activity of Masonry to enroll every Filipino possible in its ranks, with the sowing of religious doubt and unbelief, surely we may expect such a forgetfulness, even abandonment of God that must call down upon itself His most terrible chastisement.

In this connection I might insert here a summary of a letter sent to Father Laderra, superior of the vacations, by Father Arnalot, S. J., parish priest in Cagayan de Misamis. He writes that the wife of the Judge of First Instance asked that a Mass be said for those who had died in the war, and a second Mass begging of our Lord an honorable peace. As the request had come from a person of such authority, the Father judged it opportune to make a solemn religious ceremony of the occasion, trying to have all the official element of Cagayan to take part. The Father had the following notice printed and spread profusely through the city. "Let us pray for the souls of the thousands and thousands who generously shed their blood in the big struggle of the European war. Special services will be held as follows:

February 28, Thursday, 7.15 A. M., Office of the Dead; 7.45, Solemn High Mass of Requiem; 815, Solemn Response for the Deceased. March 3, Sunday, 8 A. M., Solemn High Mass, sung by ladies' choir. The special intention of this divine service is to obtain from Almighty God a speedy end of the war and an honorable peace."

The Father went personally to invite the public authorities to attend, and they all promised with great

promptness to assist, the teachers of the public schools promising even to suspend classes during the time of service. The church was appropriately adorned for such a solemn occasion, and the catafalque was guarded by a squad of the constabulary. Both Masses were most numerously attended, especially as the American Judge had been the prime mover in the celebration. But the Sunday Mass, imploring peace, was slightly less attended than the Thursday Mass. Why? Because the American Protestant minister in town had become busy. First he published and spread broadcast the following squib: "What is an honorable peace by the Pope? Does it mean the future security of World Democracy? And would it mean that German Imperialism would be crushed forever? No. It would mean the victory of aristocracy and the enslavement of the world. It would mean the future power of the Pope, the scourge of mankind and the ultimate downfall of the Kingdom of God." Personally and through a number of "predicantes"—young fellows, who, as in Vigan, go about preaching—he did all he could to prevent the people from going and to lessen the importance of the occasion. He prepared special services in his own chapel at the very time the public services were to be held in our church, and in this he was assisted by many students of the public schools, over whom he has much influence.

The minister himself visited the various houses in the city, trying to deceive the people with many false statements, and even trying to persuade the judge to give up all part in the solemnity. Notwithstanding all his efforts, he could not obtain what he desired, though he did succeed in keeping some few away, being especially successful with the students of the intermediate and high schools, *none of whom* assisted at the solemnity. "On this occasion," says Father Arnalot, "I once more deplored the absence of a Father who could counteract the fatal influence of this protestant, and this influence is all the more deplorable in so far as it is felt through all the province. For he works principally among the students, of whom he had already a large flock, as for example, of the seventh grade intermediate and first and second year high school, of whom their remain but one or two whom he has not re-baptized." These students, as in Vigan, come from all parts of the province, and imbued with Protestantism, they become preachers and return to their native towns to destroy Catholicity and implant Protestantism." This experience of good Father Arnalot but con-

firms what I had written in another letter, i. e., that if there could be an American Father in each province to look after the high school pupils, and go from time to time among them, the immense evil done by the American Protestant minister would be in great measure prevented.

With this activity in the individual provinces is it strange that boys and girls reach Manila to enter the University utterly without faith or with a most strange "hodgepodge" of religious opinions? Many of these young men and young women, already perverted in their towns, go to Manila and are at once received by the minister of that sect, who tries to continue the work begun in the province. Coming to Baguio I met a young man returning to his town; he was a student of Second Year Medicine. I judged that he had been brought up a Catholic and was living in a Protestant dormitory. My judgment was correct. He informed me that the boys of his dormitory (Episcopalian) had great repugnance to prayer and religious exercises.

I enclose extracts of letters from two of my old knights, now students in the University. One shows the method which the Methodists use to attract boys. The other shows how one of my knights allowed himself to be swept along in the stream of religious indifference until I fear he has lost all faith. This young man attended my society for seven years, as Knight of the Cross in the intermediate school, and as Knight of the Sacred Heart in the High School. If with such opportunities, he falls away, what must it be with the hundreds of youths in the public schools who grow up in towns where they never hear a word of God?

Feb. 7, 1918.
40 Padu Tama.

My Dear Father:

I have just read your note. I am grateful indeed for your solicitous efforts to secure me a job from Mr. O'Malley's assistant. I hope he will be able to find one for me that will be of permanent nature.

You were misinformed as to my frequenting the Protestant chapel. It is true that last year I attended some Sunday gatherings in the chapel of the Methodists near the University, but it was not with the intent to join the congregation or to destroy my faith. Last year those of the Methodist dormitory started a contest in Sunday-schooling. They invited visitors, and each visitor, I think, counted one point in favor of the team

to which the one who invited the visitor belonged. I had a townsman living then in the dormitory who was one of the members of one of the competing teams. He invited me, and I was careless enough to give him my word to drop in once in their chapel. Yet, after all, I did not live up to my promise at once. But he came after me so many times that I thought the best way to get rid of him was to please him once. I went there obviously with no intention to partake in their worship. I went there after hearing mass, and there I staid as a mere visitor and not as a member of the congregation. Those meetings, as soon as they were over, were removed from my mind; I have looked upon them as a mere social necessity. As a matter of fact, I had already forgotten them, and was reminded of them only when I read your note. You need not fear, Father. I hope the teachings I have received from home, coupled with those that I afterwards was fortunate enough to receive under your disinterested care will keep me firm in the faith. I hope that God will not allow me to go astray. Believe me, I am as faithful a member of the Catholic Church to-day as I ever was in the past.

Yours obediently,
MODESTO.

COLLEGE OF LIBERAL ACTS.
Jan. 27, 1917.

REV. JOHN J. THOMKINS:

Rev. Father, perhaps by this time you are thinking that I am irreligious, due to the ideas which I have uttered before you. In fact, it seems to me that on matters of religion I am lost in an eddy where all around is hazy. I am sure that this state of things that has come to me is due to the conditions of life which, in the course of time, I came to understand more and more. I have told you in part these conditions as I have found them. I wish to add now that in the human struggle, in the clash of ambitions, in the fight of interest and passions, which is so bitter, everybody alike, whether Roman Catholic, Protestant or Free Thinker, all are keenly taking part. Those who fail becoming masters of lust, selfishness and their base passions include men from all religions alike. So that as a consequence we find bad men in the Roman Catholic, in the Protestant and in every other religion. Of course, we too, find good men from all, yes men of exemplary lives; and let me say now, Rev. Father, that in the Roman Catholic you are the first one yet I have met. You have taught

me about God; you have filled my soul with love and reverence for the Roman Catholic Church, for all of which I feel so much gratitude to you. These virtues are still with me, and I revere the Catholic Church above all others. I revere it, but I do not revere the men, who, clothed with human flesh, allow worldly things to come first and before the religion of God whom they are bound to serve. And as a matter of fact I have no faith then in the religious duties which they perform. For why is it that if the Roman Catholic is the best religion and the only religion of God that we find as many bad men in it as in any other religion? Even many of those appointed to execute its laws and powers are also bad? Why father? My only conclusion is then that the only way to save oneself is to live a peaceful life, to love God and to serve Him by helping those who need your help; by doing your daily duties for God, for others, for your country, for humanity and for yourself. If you do this with the judgment that education has given you is it not enough to merit a reward? What good is it if you are religious and do not do these acts; I mean doing the things required by the Church? Is the later act the chief necessity of being a Christian? Then it is artificial; its purposes are too short. They should only be the means to doing good and noble acts and should not be the first thing.

It is my belief then, Rev. Father, that these rules laid down by the Catholic Church, most of which were laid by men like us, should only serve to increase reverence and love for God; should only serve to increase christian virtues like love for others, charity, sympathy for the unhappy and wretched, and should not remain an artificial bar against any other good men simply because they do not exercise these rules.

OBITUARY

Father Jean Baptiste Réné

The death of Father Réné, which took place at the Sacred Heart Novitiate, S. J., Los Gatos, Cal., April 6, 1916, has sent to his reward the last of the founders of the Apostolic School. With the memory of Father Ronan that of Father Réné will always be preserved. These were the two instruments which Providence selected to set on foot a

work which though only in its infancy, has already rendered immense service to the great cause of Catholic missions. The idea of founding an Apostolic School was originated by Father Ronan, and was, in the face of great difficulties, reduced to a fact. If Father Ronan was the founder, Father Réné was the first Director. For six years the school grew under his wise care. In the work of drawing up a course of studies, of arranging a method of training and discipline, he took a leading part. But a much more important work was that of giving a proper tone or spirit to the school, and the success of Father Réné in this respect must be judged from the work of Mungret priests in all the countries to which they have been sent.

Jean Baptiste Réné was a Vendean, and was born in 1841, at Montrevaux in Anjou. He entered the Society of Jesus at Angers at the age of twenty-one, when he had already taken his degree with some distinction. His ecclesiastical studies he did at Laval and St. Beunos (in Wales), and was ordained at this latter place in 1876. For a year after ordination he was director of the Apostolic School at Poictiers, and then passed on to Paray-le-Monial for his third year of probation. Here it was that he met Father Ronan, who, almost in despair at his repeated failure to find a suitable Director for his Apostolic School, had come to pray for assistance at this great shrine of the Sacred Heart. Father Ronan always regarded his meeting with Father Réné as a direct answer to his prayer.

From 1882-88 Father Réné was Director of the Apostolic School in Mungret, being also Rector during the years 1885–8. It was a period long enough to enable a man of strong personality, such as Father Réné was, to leave his mark on the young foundation, to give it the bent and direction it would take. Changes and modification of detail there were inevitably to be; the rapid growth of the school was constantly presenting new difficulties to be met. But it is true to say that Father Réné's influence was incalculable, and that the Apostolic School has continued to move on the lines that he laid down, and will continue in that direction for a long time to come. The years he spent at Mungret were among his happiest. With his old friends in the college, who have dropped off one by one, he kept up correspondence and often spoke of the delight which the memory of those days gave him.

Mungret Apostolic School was now firmly established, and in 1888 Father Réné was recalled to France, and two years later was sent to the Jesuit Missions of the Rockies, where he was made Rector of Gonzaga College, Spokane, Washington, which increased in numbers and prestige under his direction.

It was his fate to be a pioneer, and to see, without any bitterness, others succeed to the result of his labours; and so,

in 1895, he left Spokane as a missionary for Juneau, in S. Alaska. A year and a half after his arrival he was appointed Prefect Apostolic and Superior of the Alaskan Mission. In this arduous field he worked for seven years, till his growing infirmities compelled him to return to a more gracious climate. The evening of his laborious life he spent teaching theology and scripture at Gonzaga College, Spokane. In September, 1912, he celebrated his silver jubilee in the Society of Jesus. At his death he was seventy-five years of age, fifty-four of which had been spent in the Society.

Father Réné was a man of exceptional ability and possessed a firm and forcible personality, which made a deep impression on all who came in contact with him. His spirit of self-sacrifice and his generous zeal in every good cause were fitting qualities in one who was to train young men for the foreign missions. Many priests who are now working for the Kingdom of Christ in distant lands will acknowledge their indebtedness to his inspiring character, and will mourn the loss of a respected teacher and a dear friend. R. I. P.—*Mungret Annual, Limerick, Ireland.*

Father Michael A. O'Kane.

A feeling of sadness was thrown over the glad Christmastide by the announcement that Father Michael A. O'Kane had died on December 26 in St. Vincent's Hospital, Worcester, Mass. Only a few months before, his many friends had joined in offering him their congratulations on the completion of fifty years in the Society of Jesus. At the earnest solicitation of the Reverend Rector of Holy Cross College, Worcester, Mass., and in compliance with the desire of many New England priests, Father O'Kane had gone to Worcester, to participate in a quiet celebration of his jubilee. He remained a week or two to visit some of his relatives, and while there was stricken by the sickness which finally carried him off. At first the reports were cheering, but before long it could be seen that his illness could have but one ending. The expected news came the day after Christmas, December 26, 1917, filling with sorrow the hearts of all who knew and loved him. Fathers Dinand and Peters were with him when he died.

Father O'Kane was born in Ennis, County Clare, Ireland, on July 12, 1849, and came to this country when only three months old. His parents took up their residence in Spencer, Mass., and there the future Jesuit received his early education. At the age of sixteen he entered Holy Cross College, Mass., and had finished two years of the college course, when he heard the voice of God calling him to the religious

life. He entered the novitiate of the Society of Jesus at Frederick, Md., on July 31, 1867.

After two years of novitiate and two more years spent in reviewing his classical studies, he was sent to Woodstock, Md., for the three years' course in philosophy. In 1874 he began his career as a teacher. Four years of this time were spent at Georgetown University, Washington, D. C., and one at Loyola College, Baltimore. He returned to Woodstock for his theological studies in 1879. Here he was ordained in 1882 by Archbishop, now Cardinal, Gibbons. His fourth year of theology completed, he was once more assigned to Georgetown, where, during the ensuing three years, he filled the posts of Minister, Prefect of Studies and Professor of Philosophy.

In 1886 he went to Frederick, Md., for his year of tertianship, and at its close was appointed to the important position of Master of Novices. This position he filled for two years, and was then appointed Rector of his Alma Mater, Holy Cross College. During the four years of his rectorship many important improvements were effected, and the splendid classroom and dormitory building, still known as the "O'Kane Building," stands as a monument to his energy and his devotion to the cause of education.

Four years were spent by Father O'Kane as Rector of Holy Cross, and then, in 1893, he began his great work as a member of the Missionary Band. During the next thirteen years he labored as a missionary, and for some time acted as Superior. In this capacity he became well and favorably known, throughout the eastern part of the country, as a vigorous and forceful preacher, and as as a skilful and prudent director of retreats, both to priests and to religious.

In 1906 he suffered a physical breakdown and was obliged to give up the arduous labors of a missionary. For three years he was engaged in parish work at the Church of the Immaculate Conception, Boston, Mass., and in 1909 was transferred to St. Joseph's Church, Willing's Alley, Philadelphia. Here he remained for three years, being Superior and rector of the parish from 1910-1912. In the latter year he was sent to the Church of the Gesù, and here he remained until the time of his death.

Father O'Kane is survived by his brother, Richard M. O'Kane, of Spencer; his nephew, Father Kelley, of Rochdale, and by these nieces: Sister Thomas Daniel and Sister Mary Seraphim, of the Sisters of St. Joseph; also Sadie A. Kelley, Mary E. Kelley and Sarah Kane, all of Spencer, and a nephew, Charles M. Kane, of Spencer. We extend to them our sympathy.

The funeral was held Friday morning, December 28th, from Holy Cross College, with burial in the College Cemetery. The office of the dead was chanted at 9.30 by the priests of Holy Cross faculty, followed by a Mass of Requiem,

celebrated by the Rev. Joseph N. Dinand, S. J., President of the College. The Right Rev. Thomas D. Beaven, Bishop of the Springfield Diocese, occupied the pontifical throne.

It would be impossible, within the limits of a brief sketch, to give an adequate account of the many qualities that made Father O'Kane beloved by all with whom he came in contact. The one trait that will probably remain most deeply imprinted on the memories of his friends was his wonderful kindness of manner. His genial, kindly face, always lit up by a smile, was well known to everybody and his warm "God love you" was enough to bring gladness to any heart. And these were but the outward manifestations of the tender charity with which his heart was filled. To him all men were the dear children of God, and he loved them in imitation of the Divine Master, whose follower he was.

The amount of good done by Father O'Kane in life can be known only by God and His angels. His years of labor on the Mission Band were fruitful in conversions. He was the instrument, under God, that brought back many an erring soul to the path of virtue and led countless wandering sheep into the true fold of Christ. His rich, sonorous voice, and his warm, affectionate disposition that showed itself in his speech, made him an eloquent preacher. He was a prudent and enlightened confessor, a true father to the sorrowing and the afflicted, a wise and far-seeing counsellor to those who sought his help and advice.

One work that made a strong appeal to his charity was the spiritual care of the prisoners in the Eastern Penitentiary. Their sad condition touched his tender heart. "My boys," he always called them, and they revered him as a true father. On the occasion of his jubilee they joined with his many friends to do him honor, and as a mark of their affection gave him a substantial purse, made up out of their slender savings. The following beautiful tributes appeared, after Father O'Kane's death, in the *Catholic Standard and Times:*

AVE ATQUE VALE

IN MEMORIAM REV. MICHAEL A. O'KANE, S. J.

No more we'll see your kindly face,
  Nor hear your "God love you";
Nor ever gain new heart of grace
  From words that fell like dew
Upon the sore and wounded heart,
  Giving new strength to bear one's part.

Too little right have we to praise,
  Who proved too often sterile ground;
Yet oft in rock and thorny ways,
  Within some tiny crevice found,
There hides a seed of the rich dower,
  To sprout and bloom in future hour.

We know not what reward is given;
  Reward of service, we would guess;
For you were of that finer leaven,
  That rather does the more than less:
Making of one talent ten;
  And sons of God of broken men.

The blessed Mother's there to greet:
  Her smile a welcome and reward.
And there is rest for weary feet,
  And new love for the old outpoured.
Another shepherd keeps your sheep;
  God give you now new fields to reap.

R. I. P.

IN MEMORIAM.

(REV. MICHAEL A. O'KANE, S. J.)

Ah, Death, thou wert unkind; why didst thou dim
  Those God-lit eyes that saw but to console,
  Like windows pouring light from out his soul
Into our sunless hearts; why didst thou limn
With icy touch those lips that seemed to brim
  With love of Jesu—Mary—and to dole
  The Master's words, "Arise, and be thou whole?"
Ah, me! my cheeks are wet with thought of him.

Yet, Death, not thine the laurels; he shall rob
  Thee of thy verdict, nor couldst thou decree
    A stillness to the heart that knew not dross—
That sacrificing heart whose every throb
  Was but a bead in Virtue's rosary
    Whose mysteries have brought him to the Cross.

CLARE GERALD FENERTY, U. S. N. R. F.

The Gesu Bulletin.

FATHER FRANCIS XAVIER FINEGAN.

Father Francis X. Finegan, of the faculty of the College of the Immaculate Conception, New Orleans, La., died at the Hotel Dieu on the afternoon of the 6th of June, 1918. His death followed an operation for appendicitis. Prior to his sudden attack of acute appendicitis, he had been attending to his ordinary duties in the Church and College, and had even taken part in the great Catholic parade on the 2nd of June for the installation of Archbishop Shaw. On the operating table the doctor found that the malady had already made fatal inroads and plainly stated that he deemed recovery impossible.

Father Finegan was born in New York City on the 18th of May, 1875, and educated at the College of St. Francis

Xavier in that city. At the age of seventeen he entered the New Orleans Province of the Society of Jesus; made his novitiate and juniorate at Macon, Ga., from 1892 to 1896; taught in the College of the Immaculate Conception, New Orleans, for the school year 1896-1897; made his course in philosophy at St. Charles College, Grand Coteau, La., from 1897 to 1900; taught at Spring Hill College from 1900 to 1903. In September, 1903, he began his course in theology at Woodstock College, Md., where he was ordained to the priesthood on the 28th of June, 1906, by His Eminence, Cardinal Gibbons. From his ordination to 1909 he was once more on the teaching staff of the Immaculate Conception College. In September, 1909, he went to St. Andrew-on-Hudson, N. Y,, for his year of Tertianship, and on his return South was stationed for a year at St. John's College, Shreveport, La. Thence, in 1911, he was called to Tampa, Fla., where for two years he was Vice-President and teacher in the Sacred Heart College. In 1913 he was recalled to New Orleans, where up to his unexpected and lamented death he was actively engaged in the work of the Church and College of the Immaculate Conception.

Father Finegan is a distinct loss not only to the community of which he was an esteemed member, but to the New Orleans Province of the Society of Jesus. Though cut off in the prime of life, he died full of days and merits. His life was one of intense activity, both as educator and priest. For the past five years he had given himself to the study of the rules and methods of the Sodality of the Blessed Virgin and had come to be recognized as an authority on all points relating to them.

Father Finegan was eloquent as a preacher; wrote graceful prose, and was not unknown to fame in the more exclusive field of poetry. He was a welcome contributor to our Catholic magazines and his ode "Massabielle" in praise of Our Lady of Lourdes, which appeared originally in the *Messenger of the Sacred Heart*, has been incorporated in Volume Four of "The Apparitions of Heaven's Bright Queen," by Wm. J. Walsh.

On his return to consciousness after the operation, Father Finegan realized that his hours were numbered and resigned himself to the Divine Will. He received the Last Sacraments with great devotion, and requested that one of the Fathers should remain by him to the end. Shortly before his agony set in he begged the attending priest to give him absolution for the last time, and the faith and piety he manifested in this last conscious act of his life was truly touching, and such as to move the hardest heart. For the space of an hour he went through a terrible agony and then resigned his soul into the hands of its Creator.

His life was an an example of duty faithfully performed

and with no hope of reward here below. Let us hope that when his soul winged its flight to Heaven it was welcomed into God's home by "Heaven's Bright Queen" whom he had loved and served from childhood even unto his dying hour. R. I. P.

Another appreciation of Father Finegan.—The heart of an apostle of the young was stilled in the death of Rev. Francis Xavier Finegan, S. J., on June 6, 1918. With unabating zeal he had labored in the worthy cause of education. He knew how to train the boy's mind and heart so as to fit them with all that was needed for the battle of life. He knew that our country and our city needed men of strong character and noble ideals, and in time of peace he prepared men of the stamp that our government is at present seeking everywhere for posts of responsibility and trust. He has guided many a loyal American youth and taught him a practical and undying love for our Holy Faith. He brought many early in life under the spotless banner of the Immaculate Virgin, into the league of the Catholic Church; he inspired them with principles of thrift and economy that prepared them for a useful and honorable career through life, while their happy influence has brought comfort and encouragement to the many poor in private homes and in public institutions, who shared their bounty, and reached across the seas to pagan lands to aid the Holy Childhood Association in the ransom of half a hundred heathen children.

How Father Finegan managed to delve down into the secret recesses of the hearts of our boys, secret hiding places where extremely few are privileged to search, has caused no small wonder. It is, however, a fact that no sacrifice he saw fit to demand of his sodalists was found too heavy or too troublesome. Meetings of the Sodality Council every Monday morning at 8.30 would seem impracticable to an ordinary individual. Similarly the Sodality Mass and Communion in the College Chapel at 7 A. M. on each 2nd Saturday of the month would frighten many a sodalist of former times, but there were in all, last year, ten general communions of the Sodality with practically all the members present at each.

For the Rev. Director no activities in Sodality work served as an excuse for imperfect lessons in class or careless home work. Everything had its time and place, and Father Finegan's exactness with his class during class hours was as marked as his interest and devotion to Sodality interests in the hours of relaxation.

His abilities as an educator were best displayed when he filled the post of Vice-President at the Jesuit College in Tampa.

There was a delicate touch and a perfect finish to everything he did. For instance, he had designed a diploma for

the members of the local Sodality, and was about to have it printed, when Rev. E. Garesché, of the *Queen's Work*, happened to see the design and at once asked permission of the author to adopt it for the Sodalities throughout the United States and Canada as the new official diploma. Permission was granted on condition that the name of the designer should remain a secret. The same delicacy and finish characterized his public speaking. His style as a pulpit orator was austere and yet winning. His multifarious duties in recent years may perhaps have made him seem cold and distant to those who were not brought into close contact with him, but his reserve was the result of his modesty and refinement. His kindness and thoughtfulness made one who knew him intimately compare his charity with the boundless charity of Christ.—*Monthly Calendar, Immac. Conc. Church, New Orleans, La.*

Father John Harpes.

At twenty minutes to eleven, on the morning of Wednesday, August 14th, Father John Harpes, S. J., died in Kingston, at the Fathers' Residence, St. George's College. His death had been expected any day of the two preceding weeks, and for almost five months, even when the fatal disease had not yet been clearly recognized as cancer of the liver, the hopelessness of looking outside of a miracle for his recovery had been more than suspected. The Novena to St. Ann, which ended on July 26th, had been made by him for the intention that if it were God's Will, his restoration to health might add one more glory to the good Saint's intercession. When, however, the Feast of St. Ann passed and the miracle was not forthcoming, he recognized at once that for him the end of life was very near, and holily and submissively did he prepare for it. His remaining days were days of incessant pain and restlessness, during which sleep became a possibility only through hypodermic injections which left him on waking from their short-lived effect without the strength of resistance which natural sleep would have afforded. Before that, whether at St. Joseph's Sanitarium, to which twice he betook himself for a short while for hospital treatment, or at the residence itself of the Fathers, he had managed by sheer force of will, and with only four or five interruptions, to say Mass daily. The last Mass offered up by him was on Tuesday, July 30, in the Chapel of the Father's Residence, and he had all he could do to get through with it. The next day, the Feast of St. Ignatius, although his mind had been set on again making the attempt, his weakness was too extreme to allow of it, and for the rest of the time he received the Holy Viaticum each morning from one or other of the Fathers. Extreme Unction was administered to him and the Last Blessing

given by Father Howle on Sunday evening, August 4. The evening before he died he lapsed into a state of coma, out of which he never came, and his passing away the next morning was a painless one.

From a very sympathetic notice of Father Harpes' death, which appeared in the *Gleaner* of August 15th, we take the following details:

"Father Harpes was born at Bettborn, in the Duchy of Luxemburg, on the 25th of March, 1852. He was therefore in his 67th year. He studied for the priesthood in Belgium, where he was ordained a secular priest 43 years ago. About 4 years after his ordination he entered the Society of Jesus. This was on the 26th of September, 1879. After a year in the Novitiate in Belgium, he went to the United States to join the New York-Maryland Province of the Society of Jesus. From the very first he showed unusual talent for governing others, and while in the United States held many important positions in the Society of Jesus. Shortly after pronouncing his vows, he was made rector of the Church of Goshenhoppen, Pennsylvania. From that time on during his life, except for the last few years when failing health compelled him to seek retirement, he always held almost uninterruptedly positions of trust and authority. For nearly nine years he was President of St. Peter's College, Jersey City, during which time he did a great deal towards the development of the work there. At other periods he was vice-President of St. Francis Xavier's College, New York, and Holy Cross College, Worcester, Massachusetts.

"Father Harpes always longed for work among the poor and lowly, and begged his superior to send him to Jamaica. His request was granted, and on July 31, 1903, the Feast of St. Ignatius of Loyola—15 years ago—he arrived in this island along with Father David Roche. At that time the late Bishop Gordon was the local head of the Roman Catholic Church in Jamaica, and the late Father Noonan was the Superior. When Father Harpes came to Jamaica he was filled with the hope, which has since been fulfilled, that he might labour here for the rest of his days. Soon after his arrival in the colony, he was made assistant Superior, a position he held until 1905.

"In August, 1907, after his Lordship Bishop Collins had been elevated to the Bishopric and had demitted office as Superior, Father Harpes was appointed Superior of the Jesuit Fathers in Jamaica. He filled this position until August, 1915, when at his own request he was relieved of the burden of authority, being succeeded in this office by Father O'Hare. Most of Father Harpes' work was connected with Holy Trinity Cathedral, although as Superior he was also principal of St. George's College.

It was during his Superiorship that the present fine Presbytery and the new St. George's College were erected.

"Father Harpes' great work in Jamaica has been done in connection with the Sodalities of the church. Soon after his arrival in the colony, he was appointed Father Director of the Men's Sodality, and subsequently became Father Director of the Ladies' and Boys' Sodalities. He took an extraordinary amount of interest in this work, and brought all his valued experience and unremitting enthusiasm to bear on it. In the Cathedral he also revived into activity, organizations that were almost defunct, and established new ones. To him, the Society of Saint Vincent de Paul in Jamaica owes its existence—a Society that has for nearly 15 years done excellent work for the relief of the poor, irrespective of creed or class. He instituted many pious devotions and processions to keep alive the spiritual life of his congregation, such as the May Procession, the Corpus Christi procession, the various Novenas and Missions, which have had such salutary effect upon the Catholics of Kingston. He was also greatly interested in the Knights of St. John, and took a special interest in their formation in Jamaica some years ago, and in their working and delopment.

"The late Father Harpes was always remarkable for his love of the poor and for his devotion to the sick Of a quiet, retiring disposition, his life was one of deeds, not words, and for rest and recreation he generally sought the silence of the chapel at the Presbytery or the Cathedral, where he loved to hold converse with God in prayer rather than upon worldly topics with men. As soon as it was known that Father Harpes was ill beyond hope of recovery, somehow the impression got abroad among Kingston Catholics that he would not die until the feast of the Assumption of the Blessed Virgin Mary. As he lingered on, the impression grew to a seeming certainty, and, true enough, it was on the eve of that feast that he passed away from this earthly life."

And assuredly it did seem more than a coincidence that such a devoted son of Mary as Father Harpes had been in life should be laid to rest amidst the solemn prayer and chant of the Church on the beautiful feast of Our Lady's Assumption. He had been born on the day of her Annunciation—that Annunciation which had been the very start of her special cooperation in the Incarnation and Redemption. The Assumption was the crowning grace conferred upon her in connection with that same Incarnation and Redemption, and it marked this year in its recurring festival the crowning of a life which had been lived for God and souls, a life which had been stamped with Mary from the beginning, which had borne that stamp of Mary undimmed for more than sixty years, and still offered it at the end as the im-

press of and claim in Christ for its own beatitude and Assumption. No doubt this thought must have been with all who gathered in such overflowing numbers in Holy Trinity Cathedral on the afternoon of Our Lady's Assumption Day, and joined in the solemn chanting of the Office of the Dead by the Fathers of the Mission and the Cathedral Sanctuary Choir. Father O'Hare presided at the office and at its conclusion, his Lordship, the Bishop, gave the Absolution. The latter had risen from his sick bed at St. Joseph's Sanitarium and come to the Cathedral to show thus officially and personally his deep recognition of the apostolic worth of the splendid priest who had just received a call to a well earned reward. The funeral procession, which followed, comprised over seventy vehicles, and crowds walked reverently along side all the way to the cemetery. The pall-bearers were Messrs. James Dunn, Vincent Desnoes, Braham Judah, Arthur H. Spratt, J. William Figueroa and R. Aston Figueroa. The prayers at the grave were recited by Father O'Hare, together with the rest of the Fathers; and the Boys' Sanctuary Choir of Holy Trinity Cathedral chanted the "Veni Jesu" as the earth dropped lightly and hid from view the coffin wherein awaits a promised resurrection all that was mortal of the humblest and kindest and most self-sacrificing of the true priests of Christ. R. I. P.—*Catholic Opinion, Jamaica.*

Mr. Philip A. Conniff.

The Cascades have long been the recreation grounds for Woodstock, and the memories that cling to its shady trees and the waters tumbling over the rocks into the pool below, have been happy ones. To the party of Theologians who left the College to picnic there on that torrid day of August last, the memories of the Cascades will be always sombre and tragic. For it was in this charming spot that God saw fit to deprive us of one of our devoted Theologians. It was the first outing since Retreat, and the Cascades offered an escape from the warm weather then oppressing Woodstock. The tramp through the damp woods and over the rustic bridge and up the scorching railroad tracks, made the cool waters doubly refreshing. Most of the party were still chatting on the rocks; Mr. Conniff, however, with several others, entered the water almost immediately after his arrival, and without waiting to cool off. Those who were near, saw him, while swimming along leisurely, turn on his back and, a moment later, sink from view. A heavy freight train was rumbling by at the time, so that if he did call for help, and those nearest to him agree that he did not, he could not have been heard. His actions were so natural that those who saw him were not alarmed and waited for

him to rise to the surface. After a second's pause, they gave the alarm. Two Fourth Year Fathers, independently of each other, pronounced Conditional Absolution, while the other scholastics began diving for him at the spot where he was last seen, about fifteen yards from the falls. In this place the violent swirl of the water had burrowed out a hole in the sand, so deep that not even the hardiest could reach the bottom. It was impossible to see through the brown wall of water in the lower depths, or remain down long, because of the great pressure. The difficulty was increased by the fact that there was no boat nor raft from which to dive. Some others, meanwhile, were improvising a drag from an abandoned coil of rusted wire, while still others were tearing the planks of the spring-board, to make a platform from which the diving could be continued. There was no excitement; merely a calm, grim determination that roused the men to work even to exhaustion. Our efforts were fruitless, and were continued long after the hope of reviving Mr. Conniff, even though found, had melted away. The sad truth slowly impressed itself on our minds. The sense of powerlessness in the presence of this manifestation of Divine Power was overwhelming. For it seemed incredible that the body could remain concealed in such a small pool, in spite of the heroic efforts of our best and strongest swimmers.

A messenger had meanwhile been sent to Rev. Father Rector. He and the Spiritual Father, together with most of the Community soon arrived. They carried with them ropes and hooks and the canoe, so that the solemn search was carried on with fresh vigor. Several times there was tense excitement, when some one thought he had touched the body. It was not until shortly after three o'clock that God saw fit to return our dear companion to us. The body was finally drawn into shallow water, and Father Barrett administered Extreme Unction. As we stood there, with uncovered heads, the spirit of God seemed to be hovering around us, impressing us deeply with the age-old truth, that in His Hands are the fragile threads of life. The remains were then solemnly transferred to the College, from which he had gone forth so merrily that morning.

During the strain of the search, the common opinion was that death was due to drowning. But after an examination of the body, which was in a natural, outstretched position, the doctor decided otherwise. Death was instantaneous, and though the body had been recovered immediately, there would have been no hope of resuscitation. From his earliest years, though he was never inconvenienced by it, Mr. Conniff had had a very high blood pressure. Overheated, he had entered the water without wetting or cooling his head. There was a consequent rush of blood to the brain, so paralyzing him that he could neither struggle nor call for

help. The examination of the body also revealed the fact that one lung was entirely free from water. These and other symptoms confirmed the doctor's opinion that death was caused by a cerebral hemorrhage. It was some little consolation to those who had striven so manfully but fruitlessly to recover the body, that death was in no way due to their failure. It was a sudden, impressive stroke of Divine Providence to choose one, teeming with life and energy, from our midst, while we looked on in utter helplessness.

There were many strange co-incidents connected with the death of Mr. Conniff. Five minutes after his death at the Cascades, the College bell was rung by a mistake of one of the colored boys. Several thinking that it was the "De Profundis," immediately said the prayers for the dead. Word of the accident, however, did not reach the College till nearly an hour later. It is worthy of being remarked, also, that Mr. Conniff seemed to be entirely under the special care of Our Lady and the three young Saints of the Society. He was born in New York City, on the feast of St. Stanislaus, 1886, and at Confirmation took the name of Aloysius. After finishing his High School course at St. Francis Xavier's College, he entered the Novitiate of St. Andrew-on Hudson, on the feast of Our Lady's Assumption, 1905, and two years later, on the same day, pronounced his vows. As St. Stanislaus stood sponsor at his birth, and St. Aloysius guided his younger years, St. John Berchmans seemed to be his special help at death. It was on his feast, 1918, that Mr. Conniff was called to his reward, at the Kostka Cascades. On the anniversary of his vow day, the feast of the Assumption, he was laid to rest among his brothers in the little cemetery of Woodstock.

Like his three brother-Saints, Mr. Conniff was called to God before he had the privilege of standing at the altar, a priest. He was in his second year of theology, waiting patiently and working earnestly for the day when the indelible mark would be impressed on him and he should go forth to continue with greater opportunity the work of God's kingdom, for which he gave such rich and rare promise. Like his canonized brothers too, there is little to record of exceptional material achievements, since his sphere of activity was limited. But of his interior life with God, and his deep religious spirit, of the sterling qualities that characterized his years in the Society, there is much to tell, and still more for his friends to remember. Of such qualities, the most dominant, perhaps, was his exalted sense of duty. A work committed to his care, meant a lavish expenditure of all his energy in its fulfillment. It was in confidence that he once said that it was his principle never to refuse or ask to be excused from any extra duties assigned to him; his life showed not only a firm adherence to this principle, but proved also that he accepted these burdens generously. In many instances he showed himself ex-

tremely anxious for those labors that required personal sacrifice to increase the enjoyment of others. Last year when the Orchestra and Glee Club went begging for Directors, and when Superiors were unwilling to burden anyone with the charge of either, Mr. Conniff volunteered to assume the direction of both. The abandonment, with which he threw himself into his work, was boundless. It was at Loyola School, where he spent the first three years of his Regency, that his efficiency came to be fully recognized. The presentation of the annual Shakespearian play, due to the peculiar conditions, is attended with more difficulties and greater drudgery than in most other places. The audience, year by year, was astonished with the successful performances under Mr. Conniff's direction. To those who assisted him, the success of the play was not nearly so remarkable as the zeal and tireless labor expended in its preparation. The same spirit characterized and signalized his work at Holy Cross College, where he was sent in 1915, for the last two years of his teaching period. His candor caused him to rate his successes lower than others judged them, and of his lack of success, in particular instances, he was never afraid to speak. This humility formed a strange contrast to a certain bravery in accepting tasks, and a fearlessness and independence in carrying them out. He was undaunted by any difficulties and shrank from nothing which his clear judgment and keen insight told him was practicable. His was a calm superiority in the face of opposition, and a practical, unruffled acceptance of setbacks, which seemed only to encourage him to greater efforts. Such utter independence and disregard of opposing forces, may have, at times, been startling, but they demanded respect for him and his judgments. His will was of iron, and a resolution once formed after mature deliberation, could be broken by nothing except the word of authority. This he accepted with a most gracious spirit and a resignation that equalled the zest which characterized his work. His inspiration and encouragement came from a solid religious conviction, often expressed, that since God had called him to the Society, he would not give of himself niggardly, but with overheaping abundance would pour himself out to the full.

It is little wonder, then, that his work was fruitful, and gave rare proof of future usefulness in the service of God. Even in the severest stress of physical exhaustion, he retained a serenity of manner and a sense of the humorous that was unflagging. In his contact with the students, his geniality made him popular, but his inflexible and stern insistence on duty and justice made him respected. He was an inspiration to a higher and nobler life. What he humorously called his A-B-C's will long remain in their minds. Accuracy, Brevity, Clearness, a brief expression of his own

personality, were the watch words of his class, and he insisted on them in the slightest details. His insistence applied even more to the ordering of his own life. His piety, though unobtrusive, was deep and abiding, and he was as inflexible in the performance of his religious duties duties as he was in everything else. In particular, his zeal and ambitions were tempered by a strong reliance on Divine Providence and a conformity to God's will that was, at times, sublime in its utter dependence. This seems to have been inherited from a most devoted mother, who, in her bereavement during the sad days following the tragedy, declared that she was following his example. Over seventy years old, and living only to see her son ordained, she taught us a lesson in Catholic piety that will be long remembered. When she entered the parlor where the body was lying, before looking into the casket, she fell on her knees at the door and prayed aloud to Our Lady of Sorrows to give her strength to bear this cross. as she herself had borne her's. It was thus, that Mr. Conniff would have prayed. As in life he was an inspiration, so his death will form an abiding memory for all who were associated with him. R. I. P.

Mr. Charles T. Hawkins.

On May 1, 1918, at 5.25 in the afternoon, Mr. Charles T. Hawkins died at St. Joseph's Hospital, Lewiston, Idaho. He early reached the term of his pilgrimage: he had not yet completed his twenty-fourth year—the sixth since his entrance into the Society—when his passing closed a life that was singularly full of promise. He was born at Sprague, Wash., on August 15, 1894, but practically the first four years of his life were spent at Des Moines, Iowa. The family returned again to the Northwest, and Charles, then seven years old, began school in the Preparatory Department of Gonzaga College, Spokane. During his tenth and eleventh years he was helplessly crippled by rheumatism, so that even as a child he was trained in the hard school of suffering, and there learned the lessons of patience that made his last days so edifying. Young boys especially find it very hard to be confined and helpless, but we are told that he then showed how unselfish and patient he was. His only worry was that he made so much trouble for those at home. Several more years at Gonzaga followed upon his recovery. The year 1910-1911 was spent at the State Normal School, Lewiston, Ida., whither the family had removed. He returned to Gonzaga as a Freshman the ensuing September, and at the close of the term was received into the Society. After the two years of novice training at Los Gatos, Cal., on September 29, 1914, he pronounced his first vows. Now began his three-years course of the classics which were all

but completed when the dread tuberculosis set its seal upon him. In the early part of August, 1917, he traveled North with his companions, thinking he was to enter on the philosophical studies with them. However, on his arrival in Spokane, he was informed that Superiors had decided to give him him a year's rest. Consequently he left after a few days for St. Francis Regis Indian Misssion, at Colville, some ninety miles from Spokane.

This last year of his life was particularly hard for him, and that not so much on account of his physical condition, but because, though only a three hours ride from either Gonzaga University or the Scholasticate, he was practically exiled from all companionship. He did not even have the solace of books to cheer him along. Many a time his lonely thoughts must have been hard comrades to him. At the approach of the Christmas season he was invited to come to the Scholasticate for the festivities, but much as he wanted the change and the company, he refused to come. "I'm here to get well," he said, "and the excitement would do me no good." He had to come to Spokane on two occasions to see his doctor, and at these times he paid a short visit to the Scholasticate. But he never said a word of complaint about his loneliness, which he felt so keenly, nor about his health. In fact he pretended to be feeling fine and spoke of returning soon to study because he was getting so much stronger. His weakness was all the while robbing his words of their meaning. It was evident to all who saw him that his disease had really taken hold of him and was fast carrying him to the dark portal of all that is mortal. Towards the end of January the doctors recommended a warmer climate for the critical Spring months. Affairs, however, dragged on, that his patience might be perfected: finis enim coronat opus. He did not leave Colville till the second week of March. He paid a last visit to his old classmates at St. Michael's, and when he left them he was in high spirits. He even promised to return in the Fall to study. After a matter of about six weeks he did come back to them—in death.

His plans were to return to California after paying a short visit to his parents at Lewiston. On reaching his home city he was in such a high fever that he was at once placed in the hospital where the end found him. This visit to his parents and family—the first since his entrance into the Society—seems to have been providential, as he was really coming to take his last farewells of them. He lingered on for some time, edifying all by his cheerfulness and his patience. Despite his growing weakness he did not believe the end was so near. Just the day before he died he managed to write to Very Rev. Father Provincial. One who was with him much during these last days, says of him: " . . . during his last illness, when he made so light of his suffering and his disappointment in being separated from the

friends he loved so well, he always showed the same unselfish spirit. Always smiling, and with always something pleasant to say, he almost succeeded in making us think he was perfectly happy. Thus did he try to keep us from thinking of his condition. When anything was said of his stay at Colville, he would say: 'Oh, it was great. Spiritually it did me a world of good. I wouldn't have missed that for anything.'"

Under the circumstances the saying was surely characteristic of him. Here fighting for his life, sorry that his mother and father had to be witnesses to his death-struggle, he tries hard to the end to deceive them and can see nothing but good in all that happened to him. Forgetfullness of self was his most prominent trait. Always bright, witty and cheerful, he was ever quiet, retiring and modest to a fault, if indeed that is possible. When he was a novice, his superior talents were recognized and there was question of advancing him after taking his vows to the second year of the Juniorate studies. When told of the plan he refused to consent to it, preferring to remain behind with the others. He was always in great demand for the little entertainments of the scholastic year, but should anyone ask to read over the essay, or poem that had so pleased all by its drollery, he would be sure to hear that his only copy had been already destroyed. Again, being a clever cartoonist, he would sometimes amuse his companions by drawing on the blackboards during recreation. But if anyone made the mistake of asking him to do so, he would promptly refuse, saying that he had no skill, etc. His simplicity and unworldliness, his tender devotion to the Society, the freshness or originality of his views, his wit and kindly humor, and above all the genuine interest that he took in his companions' affairs —these were what endeared him to all. It is a matter of deep regret that his years were cut short, but he has left behind the memory of aims that were always held high and good intentions that were cheated by nothing save the holocaust of death.

When the end came, it came quickly and mercifully. On May 1, he asked to be taken down as usual in his wheelchair to the hospital lawn. Here he spent some two hours or more before requesting to be taken back to his room. As soon as he was again in bed he began to vomit. The Sister sent at once for the priest, who recognizing his dying condition, gave him Absolution and Extreme Unction. After a few moments his modicum of strength was spent: he became quiet, resting in the arms of the priest; his head fell a little to one side and he fell back, dead. Within ten minutes after returning to his room he had passed "out of darkness into God's admirable light and has been translated into the Kingdom of . . . His love." He was fully conscious to the

end. The fact that he was born on the feast of the Assumption and died on Mayday, suggests in a striking manner that in his case that beautiful prayer was exemplified: "O thou who camest to smile on me in the morn of my life, come once again and smile, Mother, for now it is eventide." The funeral was held the second day following from Mt. St. Michael's, whither his bereaved parents, his brothers and sisters and a number of relatives had repaired. R. I. P.

VARIA

War Notes About Ours

England. *The Victoria Cross awarded to Father John Fitzgibbon.*—A Catholic Chaplain has received the highest award it is in the power of the King to bestow, the Victoria Cross. This honor has gone to a member of the Jesuit Order which has already created such a fine record during the present War. The recipient is the Rev. Father John Fitzgibbon, who holds the rank of Major. No details are as yet to hand regarding the action for which the award was made. Father Fitzgibbon is an Irish Priest, whose home is at Castlerea, where his father, Mr. Fitzgibbon, M. P., has received many congratulations.

Missing.—Two Chaplains are reported missing: Fathers Joseph Woodlock and William Fitzmaurice, both from Liverpool.

France. *Distinctions.*—Father F. Pelletier was decorated Knight of the Legion of Honor on May 6, 1918, a day after he had been seriously wounded.

Promotions.—H. Caron was named corporal April 30, 1918. Father M. de Chailain has obtained an English decoration. Father Lejay was made a 2nd Lieutenant May 16, 1918.

Prisoners.—Captain Colin de Verdière writes that he was taken prisoner March 27, after 5 hours fighting. He owes his life to the visible protection of the Sacred Heart. He is very happy and enjoying good health. He speaks of his great interior joy at putting in practice his vow of poverty, as he has nothing but what clothing he wore in the battle. With his captivity he has seen everything that is to be seen in the war. (Letter April 13, 1918).

From Baden, April 25, 1918.—I am getting along very well. I have the great consolation of saying Mass every day in a very artistic chapel. I make all my spiritual exercises, study English and German, and give French lessons.

Promotions.—J. Lecler, aspirant for promotion since June 13, was rated 33rd out of 170 aspirants. He chose The 75th Artillery, at Vannes, because the Chaplain there is Father Le Texier.

Distinctions.—H. de Geuser has been mentioned again in Order of the Regiment.

Father Ste.-Marie has a new citation in the Army Order as a "living example of courage and self-denial. Under a heavy bombardment he went to dig out the wounded and dead from the ruins of a house and brought the men to a relief post without any one to help him. He has won the admiration of all by his coolness, his contempt of danger and fidelity to duty."

Dead.—Lieutenant Decroix was killed at the head of his company while sustaining a counter attack. His name had been proposed for a citatian in Order of the Army.

Honorable Mentions and Promotions.—Father Sainte Marie was mentioned in Order of theArmy for the fourth time for his services as Voluntary Military Chaplain, from May 28 to June 12, 1918. He showed superhuman energy in bringing the consolations of religion everywhere along the first line regardless of fire and gas.

Gustave Paul, recently named sergeant, was mentioned in dispatches of June 21 as an example of fidelity and abnegation, of great courage and daring in battle. Always ready for dangerous undertakings, he distinguished himself particularly June 9 and 10, 1918.

Second Lieutenant Father Lejay was mentioned in dispatches as a "conscientious officer, brave but at the same time calm and circumspect. He kept at his post under fire from the 11th to the 21st."

Aspirant J. de Roquemaurel was mentioned July 14 in the Order of Regiment: charged with reconnoitering in a narrow defile occupied by the enemy. He met with resistance and without delay engaged in battle, repulsed the enemy and netted an advance of more than 200 metres.

H. Paitre was named sergeant at the end of April.

New aspirants for promotion.—A. de Lessevalle, P. de Rochebrochard, J. Beslay.

E. de la Villemargne was decorated Knight of the Legion of Honor. He was an officer of great energy and of still greater grit, and was wounded June 9, 1918, by a bursting shell while going under a heavy bombardment to inspect his field pieces during an attack from the enemy. In spite of his sufferings he refused to leave his battery.

Prisoners in Germany.—Jules Schmitt, Jean de Genser, Father Texier, Father Jean Burel and F. Cochet.

Father Burel is at Munster awaiting, with a number of other priests, a posssible transfer into a camp for officers.

Father M. Jousse writes from the United States June 3: "We are hard at work. I am to be an instructor in this new school of artillery that we are going to establish. In New York and at Washington I received a royal welcome and feasted in the marvellous universities of our Fathers. Since my arrival in America, I have delivered more discourses in

English by day and by night than I have ever given in French in all my life. When I shall be very old I will have many interesting memories to write of America. America is the country of the "strenuous life." I say Mass each morning in camp in a Knights of Columbus Chapel, where I have met a Jesuit Chaplain, Father C. F. Connor."

ITALY. *Brother Aquaviva* writes: "I am content with being in the trenches where I can do the work Divine Providence has entrusted to me. I am already in the first line. Jesus and Mary will always be by my side. Pray for me."

Brother Bassanese: "I am writing to you to-day, the feast of St. Ignatius, a feast day of war. For me it is the third St. Ignatius feast spent in the Army, and I shall celebrate it alone."

Mr. Louis Melpiguano: "I passed the feast of Our Holy Father quite alone in an advanced post where I was directing a group of men. I succeeded, nevertheless, and with no slight sacrifice, in assisting at Mass and receiving Holy Communion."

Mr. Morisio: "For the last 10 days I have been in the trenches. My abode is a fox den exposed to the inclemency of the weather and the fire of Austrians. The dear Lord sustains me and I trust always in His Sacred Heart."

Brother Brudetti: "I met Father Celli, S. J. We remained together for 5 or 6 happy hours. I hope Our Lord will grant me this joy every Sunday. As I am a chauffeur and have the right to use any machine I find, it will be easy for me. My confessor is a good Capuchin Father."

Mr. Di Torio: "Here I can perform all my spiritual duties. During the night it is quite impossible to sleep because of aeroplanes. I live here with a very good young man from Verona. We go out together, and after having said our beads, we talk of God and Spiritual subjects."

CALIFORNIA. *University of Santa Clara Military Department.*—The University of Santa Clara received the following commendation in the report handed in by Major Pearce, after his inspection of the military department:

The University of Santa Clara is the only institution of university standing in the Western Department whose cadets live in barracks and are under constant military discipline. The routine of the institution is patterned after the Virginia Military Institute and West Point so far as is practicable to do so. Captain Donovan, the Professor of Military Science and Tactics, is an able officer of wide experience, and has been given a free hand by the faculty, with instructions to organize along the best military lines possible. The result of his work in the past few months is hard to praise too highly,—especially in view of the fact that the institution has received no equipment from the War Department, being

armed with a motley collection of old pattern Springfield rifles of every conceivable model. However, they have been thoroughly cleaned by the students. It is earnestly recommended that this institution be given priority in the issue of ordnance equipment in the Western Department, as it is in the poorest condition in that respect of any of the large institutions. Uniforms and other equipment would be very acceptable, but the ordnance is the crying need. The military spirit of the students is being developed and fostered in every way possible, and this institution will, in time, be a model of its class.

E. H, PEARCE, Major, A. G., N. A.

On November 22, 1917, the University of Santa Clara was made a Reserve Officers' Training Corps by a special act of the War Department.

MISSOURI. *Letters of Father H. Spalding.*—Father Spalding, who assisted Father A. Tallmadge at Camp Johnston, Jacksonville, Fla., during the summer months, sent the following letters to the *Bulletin*, of the Chaplains' Aid Association (605 5th Avenue, N. Y.), July, 1918.

"Just a few words in regard to some experiences here. Over in the pine woods where mocking birds sang undisturbed and rattlesnakes hid in thick palmetto roots a new camp for fifteen thousand men was recently opened. The whole construction was wonderful in its rapidity; still the first arrivals had to suffer many inconveniences. I found strong boys homesick and weeping like children. How glad they seemed to shake the hand of the priest. I heard confessions everywhere, standing under cypress trees and sitting on cots and logs. One night I met a soldier coming in from the shower bath and stripped to the waist. He recognized me as a priest and asked when he could go to Confession. 'Right now,' I said. He was a little abashed at first, but I took him by the arm and led him aside; and there with his soap and towel in his hands, while hundreds of men were coming and going, he made his Confession. When he had finished he said: 'There is a boy in my tent who needs Confession worse than I do, for he has not been for eight years.' Into the dark tent I crept following my guide. I sat on the cot and told the soldier to kneel down and go to Confession. It took him some time to realize what I asked. Then down on his knees he went. With some help he got the courage to begin his story. When he had finished he grasped my hand and thanked me, and wondered how I could possibly have found him. 'No doubt, my boy, they are praying for you at home; and I came in answer to the prayers of those who love you,' I explained. He was crying audibly, and I felt the tears gather in my own eyes as I went out from the tent.

"Another day a soldier came and asked to be instructed, and wanted to know when he could begin. 'Right now,' said I, 'come on to your tent.' Sitting by his side on his cot I began with the elements of our holy religion. As I talked I noticed another soldier in the tent staring at us. Then he raised himself up on his arm and with features stern and rigid watched us for half an hour. Several times I was on the point of apologizing for intruding; but I went on with the instruction, lowering my voice so as not to disturb the man. Still he watched and listened so intently that I could not but notice him. When the instruction was finished I turned to this soldier to speak to him; but he had arisen and was by my side. 'May I speak to you a moment?' he asked timidly. 'Of course,' was the reply. 'I want to take instructions and be a Catholic.' He told me that for six years he had attended Mass on Christmas night; for in the town where he lived there was always a midnight Mass on Christmas. No one had brought any influence to bear upon him. I was the first priest to whom he had ever spoken. We began the instruction at once. He was an apt pupil; I hope to baptize him soon. His tent companion has already been received into the Church. Father Tallmadge and myself have had five baptisms this week."

Chaplain H. S. Spalding, S. J., at Camp Johnston, fulfills an important part of the Chaplain's duty in consoling those at home. Thus he writes to the *Bulletin:*

August, 1918.

"Chaplains receive many letters from parents inquiring about their sons. The boy leaves home for camp. The life is new to him and he does not notice the days slip by. In the meanwhile, those at home begin to worry. Has the boy been taken sick? Is he being neglected? What has happened to him? To whom shall they write? Why, to the Chaplain. And I wish to assure you that it is always a great pleasure for the Chaplain to look up the boy and send word back to parents that their son is well.

"Let me explain that it requires time to check up newcomers and to assign them their quarters. When thousands come pouring into the camp in a single day, the amount of clerical work keeps the clerks at their desks until midnight. Four days may pass before every soldier is located. Then the post-office must re-adjust lists and mail must be assorted. All this time the soldier gets no mail from home, and in his disappointment does not write. It may be that during these delays the Chaplain cannot find the soldier about whom he has received a touching letter.

"Let me give you one experience. I received a letter from a mother with six re-addressed and stamped envelopes. She asked me to send her an occasional line about her son. Day after day I looked for him. I went to headquarters, to the hostess house and to the post-office. I read his name out at

Mass. The week passed by and other letters came in from the mother. Finally I located him, and brought him to the Chaplain's room in the K. of C. building. 'Sit down,' said I, 'and tell me where you have been.' Well he had been in a receiving company, in the infirmary, back to another company, and from there to the base hospital. He had slipped away to the city, where he was arrested and put in jail, or the guard-house, as it is called here, was fined and assigned to an oversea company. He went to confession, and half an hour afterwards came in leading another soldier by the arm. 'Make this fellow go to confession, too,' said he. Down on his knees went the other fellow.

"Two days later I shook hands with the young soldier as the train pulled out of camp for some seaport. God bless him. He has many a lesson to learn, and will be a better son for having led a soldier's life.

" 'How can I ever thank you for your kindness to my son and myself,' writes a mother, 'how shall I treasure those notes, for they have been so much comfort to us all?' I want to thank you for having my son go to the sacraments,' writes another mother, 'and now, dear Father, I want to ask if anything has gone wrong with him. I received two nice letters from him and now I have not heard anything of him for two weeks.'

"One day a boy came to me with a letter wet with tears. His father had been painted yellow and ridden on a rail by a mob. The man was a German, but had blessed his two sons when they volunteered and went to fight; he had bought liberty bonds and had subscribed to the Red Cross. No one could get a proof of his ever saying a word against the United States Government. It seems that some workman had misrepresented him. However, we took the matter up with the daily press and the man was entirely vindicated. The boy got a bushel of letters from young girls who wished to marry him. He left the camp happy and proud. He is now fighting with his brother in France. When they go back after the war, the whole city will cheer for them."

OMAHA. *Creighton University.*—Leo N. Wall, of St. Louis University, and an instructor in Creighton, was killed in action in France, July 31. In April he wrote these words to the President of Creighton:

"I believe I have prayed more fervently for worthiness to lead a handful of men safely and at least wisely, in this mess, than for anything I have ever asked for. I haven't told anyone else, and I'm not going to, but after our hitch in the trenches, a corporal of my platoon came to me (I had just gotten this platoon and hardly knew them or they me) about a little matter and in a way that embarrassed me, but also pleased me more than vanity even will allow me to say. The corporal said: 'Lieutenant, your platoon would follow you from hell to breakfast.' Of course, I know I don't deserve

that, but it is that I want to merit, and to that end, Father, say a prayer for me.

St. Charles F. Bougardt, only 22 years old, has received the Distinguished Service Cross for gallantry. John P. Rosenwald, M. D. 1910, died of wounds received in action after having been decorated for bravery.

Father John T. Mortell, S. J., Chaplain 307th Engineers, writes in *The Dial*, St. Marys, Kansas, as follows:

"It is a big contract to give you an idea of what the work of a Chaplain here at Camp Gordon calls for. Here are the figures,—14,000 Catholics here,—only four priests, two Army, and two K. of C. Chaplains, and only one K. of C. building, capable of holding, with a lot of crowding, about 1,500 men. Then there is the Base Hospital with its 700 beds,—and the distance takes a lot of time to cover.

"The biggest inspiration I ever had in my life was when I turned round at the altar the first time I said Mass at the K. of C. Hall on Sunday. Faces—always more faces—to the very walls and windows, and out on the platform beyond the doors,—you'd think the whole Camp was at that one Mass. And then a half hour later, when the next Mass began, the same thing over again. And out in the mud when the weather was bad,—waiting half an hour for a chance to get inside—and down the long muddy roads, for over a mile, more men coming for the following Masses,—I tell you it was a lifting act of faith in the supernatural, and in the power of grace as acting in the true Church!

"The individual contact of the priest with the men is on the same order. I leave you to estimate what the Confessions are, and the number of Holy Communions. The spirit of the men is splendid. More than a few have come to ask for instruction, led by the good example, and the realization they have that there must be something in a Church that can mean so much to its own people. Do you realize what all this means to the priest, who has for his life's greatest ambition to work for the Kingdom of God in this world?

"Last Sunday, Palm Sunday, we had a great Solemn Pontifical Field Mass on the parade grounds. An altar was erected and decorated by the people from Atlanta; the Bishop of the Diocese, Rt. Rev. Benjamin J. Keiley, came on from Savannah to officiate, and three Dominican Fathers who are giving a Mission here, took part. It was solemn and impressive to the utmost. A guard of honor, the bugle and drum corps, and a military band, beside the church choir from town, formed part of the affair, and an impression that will be great and lasting was made. The crowd, as could be expected, was very large. The papers estimated it at 10,000. Any words used to describe the whole ceremony would seem bombast to one who was not present.

"This week we are having a Mission for the soldiers, conducted by three Dominicans in the K. of C. building, and in

two Y. M. C. A. buildings, kindly given us for the purpose; one of them, the Auditorium, seating about 2,500. The men rise an hour before Reveille, and let me tell you that means something, to be present at daily Mass and receive Holy Communion. It was impressive to see 2,000 men stand and raise their right hand to promise the priest last night that they would do what they could to stop profanity and bad talk. And I am sure there wasn't a single one of them that didn't mean it, every word.

Father A. Dinand, of the California Province, writes from Camp Lewis:

"The work here at Camp Lewis is vast and brings forth good and consoling results. Each of the six priests here can relate many edifying instances of striking proofs of extraordinary graces given by our dear Lord to the soldiers during these days of trial. Confessions and Holy Communions are on the increase. To write of myself alone, I am fortunate if I can finish the Confessions Saturday nights before 11 P. M. Two weeks ago it was 11.45 P. M. before the last one was heard. (Of course these brave fellows knew that the guards would not arrest them, for they came with 'blue passes,' which permitted them to remain out of barracks over night). Sunday mornings I celebrate two Masses (seven and nine o'clock), and before each Mass I have always a number waiting for Confession. In a neighboring wood, a large number of soldiers are isolated from the regular camp, as they are suspected as carriers of the dread disease of meningitis. During a visit to them, about nineteen gathered around me; they recognized the Roman collar, for they were Catholics. I consoled them and promised to say Mass in their midst. Permission having been obtained from the military authorities, we chose the first Friday of May. I used an old shed as a confessional, and for our cathedral in the woods, we used a large stable, opened on all sides; the sanctuary was a stall; but so neatly decorated by the poor soldiers with fir branches and wild spring flowers, that our Blessed Master must have been overjoyed at such manifestation of faith. One of the soldiers received his First Holy Communion at the Mass, and that in a stable. What a remembrance it should be to him in after life!"

MARYLAND-N. Y *Camp Sevier, Greenville, S. C., July 1.* —Father C. F. Connor, S. J., Chaplain 306th F. S. Battalion, writes: The K. of C. Chaplains say two Masses each on Sundays. Besides this, I conduct the Battalion Service, and for the past month I have been preaching every Sunday evening in the Catholic Church in Greenville. On weekdays, each morning from 8 to 9 I instruct a class of enlisted men in the art of writing their own names. There are a good number of illiterate in the Southern branch of the draft. I also attend French class for three quarters of an hour. Some of my time is given to receiving instructions in first aid and the use of the gas mask. I visit daily the

Base Hospital to look after the sick of my battalion and bring them the mail. A job that takes much of my time is writing press notices for the paper. I do this at the request of the Major. My day is a pretty busy one!"

Camp Devens, Mass.—Until the arrival of regularly appointed Chaplains our Fathers from Boston and Holy Cross College did excellent work among the thousands of Catholic soldiers at Camp Devens, assisting the Post Chaplain, Father McGinn. They usually said two Masses each on Sunday, preached and heard many Confessions, not a few "big fish" among them. This work went on during the Spring and Summer months.

A letter from Father D. J. Lynch:

A. A. F. HEADQUARTERS S. O. S., A. P. O. 717,
June 21, 1918.

REV. AND DEAR FATHER PROVINCIAL.

After looking in vain for my Battalion I have been assigned to these headquarters. When my next orders will come I have no idea but am ready.

Received a warm welcome here from the Archbishop of Tours, being introduced by our Father Superior, Father Tennison, S. J Intend to renew my vows at our little chapel one week from to-morrow. I am the only Catholic Chaplain they have had here and find lots of work. Saturdays I hear confession in St. Martin's Church; say Mass at the Barracks at 6.30, Sunday; then motor out to the Aviation Field for Confessions and Mass at 8 o'clock. There is another large camp I visit on alternate Sundays. Censoring mail at headquarters and visiting Hospital 27 (American) takes up my time during the week. Of course funerals are quite frequent, and I take charge of all the Catholics.

I also preach at the Military Mass at St. Martin's at 11.45.

Have received no mail from the "States" as yet. Wish there was some Catholic literature about here, such as *America*. It would do a lot of good. A great deal of other literature, not very Catholic, is much in evidence.

A Letter from Father R. O'Brien:

306th LABOR BATTALION, C. A., A. E. F., FRANCE,
June 16, 1918.

REV. FATHER PROVINCIAL.

The matter of vital interest to you will be the work I am doing A. M. D. G. And here I am sorry to say there is very little to tell. My orders in the States called me to the 306th Labor Battalion. O course I did not know precisely just what that meant, nor did anyone else at the time. As a matter of fact, I find myself here in a little Quarter Master's Camp in charge of some 150 Southern negroes, none of whom are Catholics, and a handful of very agreeable officers, but non-Catholic? It is a sad mistake to place our priests in such positions when our thousands are needing us vitally up nearer the front and in the hospitals. Naturally my means

of Sacerdotal work are cut to a minimum, as the Sacraments are not for these men, nor even the Mass. Personally I am very happy, and am trying to do God's work as best I can, and am trusting in Divine Providence to work a miracle and change me to a more profitable field. God knows best, of course, and may have permitted this state of affairs for some hidden good. I never in my life have felt more completely a victim of His Providence. I have written several letters, one to Monsignor Connolly at Paris, another to Chaplain Dougherty, at Great Headquarters, explaining my position, and perhaps a change will come. Meanwhile I can only await God's will in the matter. I am able to say Mass every day.

The numbers in the service from our parishes:

Boston.—Catholic Alumni Sodality, 40; of these nearly half are officers.

Chicago.—Holy Trinity Parish, 147.

Macon, Georgia.—St. Joseph's, 50 out of 1,250 in the parish; 34 of these are volunteers.

Pueblo, Colorado.—St. Patrick's, 82.

Other Varia

Australia.—*Controversy on the Old Calumny, "The End Justifies the Means."*—During a sermon on gambling, delivered in June of this year, in his cathedral, the Anglican Archbishop of Melbourne, Dr. Clarke, took occasion to make some remarks which brought unpleasant consequences for him. They had heard of the Jesuits, he said. Did they know that the greatest moral charge against the Jesuits is that they taught, and still teach, that the end justifies the means? When they said that there is no harm in gambling for a good cause they were Jesuitical, pleading that the end justified the means. He urged that they should not become Jesuitical. Unfortunately for the speaker, the evening of the next day was marked for the opening of the Catholic Winter Lectures. A great crowd assembled, filling the large Cathedral Hall, and overflowing the roadway. Father Lockington, Superior of the Mission, was to lecture on the Blessed Sacrament, with the Archbishop, Dr. Mannix, presiding. Very many people had read the account of the sermon in their morning paper, and they expected something interesting. And they were not disappointed. Father Lockington prefaced his lecture by calling their attention to the charge. He spoke vigorously, giving the teaching of the Society and some historical facts in connection with the controversy. He told of the part taken by the Jesuits in the war, and protested against the slander. The Archbishop, in his address after the lecture, declared the statement an insult not only to the Jesuits, but also to every Catholic. He asked Dr. Clarke, if he thought that the Jesuits taught the doctrine, to

come out in a manly way and attribute the teaching to Father Lockington or any of the Melbourne Jesuits, and if he did so he would be promised a writ at the earliest moment. He himself would undertake to provide all the necessary funds to bring Father Lockington and Dr. Clarke face to face before a Melbourne judge and jury. Next day the papers gave a fair summary of the proceedings, and much interest was aroused. Dr. Clarke was pressed by a Presbyterian journal to stand by his guns and not decline the challenge. The newspaper went on: "One certainly needs a long spoon when he goes to sup with the devil, and as certainly does a Protestant need to make sure of his ground when he contends with a Jesuit. But no friends of truth need fear a fight. We shall follow with intense interest the course of the controversy, which will no doubt centre round the casuistry of Liguori." Then they went on to the suppression of the Jesuits, and printed "a copy of the Jesuit Oath, published by the British Israel League. If not correct we shall be glad to give the true version. Portions are omitted as not fit for publication."

On the following day, Dr. Clarke, surprised that a few harmless words of his should have provoked such a storm, wrote to the two morning newspapers in reply. He laid down the elements which combine to make any action wholly good, and one would think he had gone to our own authers for his phrases. Every lover of truth, however, would rejoice to have Father Lockington's assurance that it nowhere forms part of the teaching of the Society, but "the moral teachings of the Jesuit body have, in every generation since the establishment of the Order in 1541 given rise to opposition to what has been considered the evil tendency of its moral teaching. Certain books are well known, e. g., 'Arnold's Morale Pratique des Jésuites' and 'Blaise Pascal's Lettres Provinciales.'" He then mentioned the suppression because the Society "no longer produces such fruit and fails to be of any more use in the way for which it was instituted," and while he accepted Father Lockington's statement, "the Society must have changed since Clement XIV abolished it as harmful to the Church," he went to quote from Hoensbroech's book: "The oft-quoted maxim 'the end sanctifies the means' does not occur in this abrupt form in the moral and theological manuals of the order. But its signification, that means in themselves bad and blamable are sanctified, i. e., are permissible on account of the good ends which it is hoped to attain through them, is one of the fundamental doctrines of Jesuit morals and ethics."

Father Boylan took up the question next day, as Father Lockington had left for Adelaide on visitation. He gave some information about Dasbach's offer and Hoensbroech's acceptance, and its result in the clearing of writers of the Society. Dr. Clarke answered in an equally short letter resenting Father Boylan's treatment of Hoensbroech as a de-

frocked Jesuit. He appealed to the two volumes of the work for proof of his dissatisfaction with the Society, and quotes the account which he says is different from that given by Father Boylan: "The court pronounced that the matter was a betting transaction, and that the money could not be recoverable at law. On appealing against this to the highest court at Cologne my case was dismissed on the ground that the passages brought forward from Jesuit authors did not contain the sentence 'the end sanctifies the means' either formally or materially. But even this judgment contains the sentence 'whatever one may think of the morality manifested in these cases.'"

The weakness of the Protestant Archbishop had now become apparent to most people, and from their position in the prominent part of the newspaper, Father Boylan's letters were moved to what Dr. Mannix noted as "somewhere between the weather chart and the advertisements." Father Boylan's next letter took up the charges more at length. Dr. Clarke, in his quotation, did not see that he had given away his case, and has not withdrawn his accusation. As he appealed to Hoensbroech, any slanderer of the Jesuits ten years hence may point to Dr. Clarke and say: "See the Protestant Archbishop of Melbourne, a man of the most responsible position . . . how he brands these Jesuits with having taught, and with still teaching, a doctrine subversive of all morality. . . ." The matter could not end at this. There must be either proof or frank withdrawal. There had been no proof so far. He says that the moral teachings of the Jesuits have given rise to great opposition. "Every Catholic admits this, but what has it to do with the matter? A definite charge ought to be substantiated by definite evidence. Where is the evidence?" Dr. Clarke finds his evidence in Arnauld and Pascal, protagonists of the Jansenist side in their bitter controversies with the Jesuits. But do they touch on the incriminating doctrine? There are many charges made against the Jesuits in the "Provinciales," but does Pascal say one word about this particular matter in those eloquent but bitter attacks on the Order he hated. Then why does Dr. Clarke bring in the name of Pascal?" As to the suppression of the Society, Dr. Clark's remark implies, if language means anything, that the Society taught the doctrine before the suppression, and that this was one of the causes of the suppression. If such is the implication, it is entirely at variance with facts. The question of this doctrine did not enter into the decree of suppression, nor into the decree of restitution, nor has the doctrine of the Jesuits changed one iota since its restitution. As for Hoensbroech having ransacked Jesuit writers, Vasquez, Sanchez, Escobar, etc., he laid before the judges passages purporting to teach the doctrine with the result quoted by Dr. Clarke himself. The truth is that in practically all the authors mentioned the exact opposite is directly taught or

implied in the continually recurring applications of the principle that evil cannot be committed for any end however good. Even to save the Catholic Church from extinction, Jesuit morality teaches me that it would not be permissible to me to slander Dr. Clarke."

This letter was followed by quiet for some days. It was, perhaps not uncharitably, suggested that Dr. Clarke was anxious to tide over the following Monday night; for then Dr. Mannix would have his opportunity of putting in a word to the hundreds who came to hear the weekly "Simple Talks to non-Catholics." However, the Archbishop took the chance which offered itself, and remarked that they were, perhaps, not yet safe in assuming that the "great offensive" was over. There had been a lull in the battle. Maybe the Anglican Archbishop was waiting for the heavy artillery to come up. Perhaps the lay canons were being hurried to the front. The reference amused the audience, as Dr. Leeper, an able and enthusiastic Irish Protestant of the Low Church type, was well known as one of the lay canons of the Anglican Cathedral. He had, too, some time previously, made an attack on the Society in an English journal for holding the doctrine, and for some time during and after the agitation for conscription was exerting himself vigorously to have Dr. Mannix either deported or interned. The Archbishop went on to say that Dr. Clarke had not attempted a proof of his assertion, and Catholics were justified in calling it a wanton calumny. Again he threw down the challenge to Dr. Clarke to attribute the doctrine to any individual Jesuit. "Even an Anglican Archbishop should attend to the Eighth as well as to the other Commandments." He then referred to the so-called Jesuit Oath which was being circulated by Protestant agencies, and traced its history, asking the opponents of the Church to name any one who had taken it.

In his letter, which appeared in the same column with the report of the Archbishop's speech, Dr. Clarke was showing signs of the punishment to which he had been subjected. He began a rambling statement with some remarks on the 14 years' experience of Hoensbroech which led him to say that this was "one of the fundamental doctrines of Jesuit morals and ethics " But then Hoensbroech is an enemy, and so of many other witnesses. For instance the Monita Secreta . . . is said to be a forgery, written by ex-Jesuits. At all events, these men write with a knowledge of the inner working of the Society which the outside world does not possess. But whilst 'fas est ab hoste doceri,' it is not right to be judged by him without other evidence. When I turn for information to some accredited writers I find a great difficulty in deciding what any Jesuit author does teach. Almost every opinion is qualified and limited thus: 'Some say this, others that, and a third with more probability something else.' I prefer a simpler and more direct

system of moral theology, and one which affirms or denies without qualifications. The following saying of Our Blessed Lord makes moral action: 'Let your conversation be yea, yea and nay, nay. Whatsoever is more than this cometh of evil.' From accredited Jesuit writers I extract a few brief sentences." And then he quoted some well-known passages of Busembaum, Laymann and Wagemann. The origin of the correspondence, he said in conclusion, was in words of his which expressed his thoughts. He held "gambling and methods of chance to be unworthy means of reaching the good ends in Christian work, and on this supposition an illustration of the argument 'the end justifies the means.' If any one hold such means not wrong he will not accept this illustration of the principle. Argument can bring no finality between two persons who differ in a fundamental premise."

This letter gave Father Boylan a desired opportunity in some precision at least. Dr. Clarke's letter reminded him of the dragon, which, when one of its heads was chopped off, presented two others in its place. "When Hoensbroech collapsed like a house of cards the awful Monita Secreta springs up like magic, and by its side appears again no less than Hoensbroech himself, whom we had left, as we foolishly thought, peacefully covered up in his grave beside the deceptive hopes which Dr. Clarke had founded his advocacy. Must we still follow the elusive spectre? I think not." He left to his readers the judgment of Dr. Clarke's appeal to Hoensbroech. Though reluctant to say much of Hoensbroech, he would mention one biographical fact. Dr. Clarke had quoted from a book written by Hoensbroech in 1911, many years after his break with the Jesuits. In 1893, he had written a book, a very different one, on his secession from the Society. There he spoke in high terms of the men whom he had left, and he declared their moral teachings beyond reproach and the charges so frequently brought against Jesuit moralists devoid of foundation. But this fact, however instructive, was not necessary for the argument, which was abundantly sustained by Hoensbroech himself when his calumnies met with disaster at Cologne.

But when Dr. Clarke gives chapter and verse, the result is deplorable. He quotes from Busembaum, Laymann and Wagemann. The texts attributed to them are, in brief: 1) When the end is lawful the means are lawful; 2) When the end is allowable the means ordained to the end are allowable; 3) the end determines the honesty of the act. "When I read these sentences I rubbed my eyes. There is no context assigned which would give the remotest justification for attaching to these harmless maxims, as they stand, the vile sense which Dr. Clarke seems to find in them, namely, that the means spoken of may be intrinsically evil. In fact, to quote such generalities without a context explaining them is almost as bad as to mutilate a text."

"Let us follow these three texts. Where did Dr. Clarke get them? We turn to the Encyclopædia Britannica, the old and now discarded edition. Under the heading 'Jesuits,' and from the pen of Dr. Littledale, appear those three texts just as Dr. Clarke quotes them. No context is given; nothing that could possibly bring out the exact application of the maxims, nothing but the gratuitous insinuations of a writer whose methods that very article would brand as dishonest. Well, let us turn to the new edition of the Encyclopædia Brittanica. Those three texts still appear, but now they are referred to the exact context, and what do we find? Every vestige removed of an excuse for attributing to these maxims the permission to use means intrinsically wrong. Let us turn to Wagemann's 'Synopsis Theologiæ Moralis' referred to by Dr. Clarke. We look at the index and find 'finis determinat moralitatem actus.' This is evidently the axiom referred to in Littledale's article and quoted by Dr. Clarke. It refers to the section for its explanation. We turn to that section and here is what is read: 'The goodness or badness of an action is chiefly to be sought under these heads, the action itself, the end and the circumstances. For an act to be good it is required that these three should be all good; for it to be bad it is sufficient that one of them be bad. All employment of an evil means is evil; but on the other hand it does not follow that all employment of an evil means is actually good.' Dr. Clarke has been very unhappy in his guides."

Then Father Boylan gives "the overwhelming reply to all quibbling in the matter. The moral doctrines of the Jesuits are the moral doctrines taught in practically every school of theology in the Church. They are widely known. The Jesuit authors are quoted and examined every day, and every student of Catholic theology knows perfectly well that the Jesuit writers teach in numberless applications the exact opposite of the immoral doctrine with which Dr. Clarke seems anxious to brand them." As for the Monita Secreta which, though here irrelevant, Dr. Clarke dangles before our eyes. Littledale says that "though caricature and libel, they probably come near the mark in not a few details;" the new edition of the Encyclopædia calls the Monita "an ingenious forgery."

This final letter was not admitted into the larger of the two Melbourne papers which had given prominence to the discussion to this time, and no explanation was offered. The editor of the other, which had been consistent in its open attacks on our Archbishop and veiled attacks on the Church, published the letter and added: "We think that the question raised by Archbishop Clarke's comment on June 23 has been sufficiently discussed, and the controversy in our columns must now cease."

Nothing further by way of comment or explanation was heard from Dr. Clark. The question, however, had received

great publicity and the result was very unwelcome to a large section, although many Protestants were not in sympathy with Dr. Clarke in his attacks. There is a widespread advertisement of a certain commodity in which a burly individual closes the mouth of his battered opponent with 'don't argue,' and one of the non-Catholic illustrated papers adopted this as its cartoon on the subject to express the discomfiture of the Protestant Archbishop.

The immediate effect of the discussion seems to be the strengthening of one Jesuit legend hinted at already by the Presbyterian journal in its graceful reference to the long spoon, and the putting into the background, for the time at least, of another. The chief Methodist organ in Australia had some interesting editorial comments that illustrate fairly well the mentality of whole classes of non-Catholics. It says that Dr. Clarke's "very honesty—his simple straightforwardness as a disputant—is used by his opponent to cloud the issue. He tricks the Archbishop by quietly changing the matter in dispute, and the substitution of a small and technical matter, incapable of direct proof for a question broad and historic in character, and which is beyond dispute, which indeed, as a matter of fact, Father Boylan does not dispute himself." Then the editor repeats Dr. Clarke's statement: "That charge against the Jesuits is ancient, familiar and past all denial. That whole department of literature which deals with the Society of Jesus reflects on almost every page the exact charge. An accusation so widespread, so persistent, and which has survived all attempts at disproof, must be deep-rooted in fact. And it is a matter of historical fact that the Jesuits have acted on this very doctrine, so 'subversive,' as Father Boylan himself admits, 'of all morality.' But Father Boylan wisely evades that issue and substitutes one quite different. He requires Archbishop Clarke to produce the exact chapter and verse in which and by which some one entitled to speak for his Order with authority has confessed in so many words that it is a Society which teaches and acts upon the principle that the end justifies the means. As if any Jesuit could be capable of such a flight of undiplomatic honesty! Dr. Clark's original statement was that this was the greatest moral charge against the Jesuits, and in making that assertion he had all history on his side. He never made himself responsible for the production of the official adoption by the Order—of these exact words of its formula. With an undiplomatic frankness, however, Archbishop Clarke proceeded to vary his original statement, and substitute one equally true and still larger but different in terms. 'The moral teaching of the Jesuit body,' it ran, has in every generation since the establishment of the Order given rise to opposition to what has been considered the evil tendency of its moral teaching. Against this charge Father Boylan, S. J., attempts

no defence. 'Quite true!' he says, 'I admit this, and so does every Catholic.' That is a very specious *mea culpa*. He still insists on limiting the debate to the production 'chapter and verse' of an express annoucement by the Order itself that it had adopted as its motto the actual words. This, it must be repeated, is a small question, and one to which Dr. Clarke never committed himself. And in his anxiety to win a debating victory on that small point, Father Boylan, S. J., makes an admission very damaging to his Order." Then the editor mentions Dr. Clarke's reference to the suppression of the Society and Father Boylan's failure to explain "the tremendous fact" of its necessity.

The editor adds on his own account: "There are, it may be explained, two varieties of Jesusts: one which takes the three monastic vows of poverty, chastity and obedience, with a fourth vow of dedication to the education of the young; and another the *professi trium voturum* (sic)—members of the order who take a more limited vow, and are supposed to be the 'secret Jesuits.' But all alike are supposed to be under the obligation not to meddle in politics." Then he remarks on their interference in European politics and the list of expulsions "of amazing length and darkest significance. "A Christian Order," he adds, "expelled with such diligence from so many Christian lands must have had some very unchristian elements and ideals in it." When he had finished that editorial the editor must have sat back in his chair radiant in full view of his creation.

Just now the Jesuit bogey is stalking the land. These days a libel case is listed for hearing between two Methodist ministers, and one of the charges is that one of the unfortunates called the other a Jesuit. Another minister—a Methodist again—with a stock of fables which would delight the heart of Father Duhr, has been lecturing the people in country districts of Victoria on what the Jesuits are in spite of themselves. Father Wernz and the present General have each, he says, received the Black Eagle from the Kaiser. He has set a violent newspaper controversy going in two or three country towns, in one of which a Mrs. O'Shea hurls the *Berliner Tageblatt* at the offender, and Mr. McGuinness finds the German name of the calumniator—he is called Hagenauer—an argumeut in itself quite sufficient to allow him to close the controversy.

This type of ranter is taken more seriously in New South Wales where he flourishes too, and the Catholic Federation has succeeded in having a whole edition of a series of calumnies dealing with the Jesuit Oath and Knights of Columbus Oath, as they call them, and others, suppressed by the Government of the State.

Melbourne. Winter Lectures.—In 1917, Father Lockington initiated a series of Winter lectures on social questions which proved very successful. The Catholic position in a

number of important questions was put forward by a number of lecturers from the clergy and the laity. The success of the 1917 series made a continuation necessary, and this year it took the form of "Talks to Non-Catholics." The Catholic Federation managed the lectures which were given by priests of the Melbourne diocese. Father O'Dwyer gave the first two lectures on the Divinity of Christ, and they were so successful that a third lecture was called for. Father Lockington lectured on the Blessed Sacrament and also on the Drink Question. Father Dwyer's lecture was on Confession; Father Sullivan's on the Unity and Sanctity of the Church. Father Boylan gave two lectures on Accidentals and Essentials in religion and devotion to Our Lady. The Archbishop of Melbourne, Dr. Mannix, presided at the lectures, summarizing each as it was delivered. He also made use of the occasion to give expression to his views on questions of the day. The Cathedral Hall, which holds between two and three thousand people, was filled every Monday evening for the sixteen weeks of the lectures, the crowd often overflowing the roadway. Many non-Catholics attended, and 790 tickets for reserved seats were issued for them. Amongst the regular attendants were two mininisters, Baptist and Unitarian, who gave replies on the following Sundays. The concluding lecture by Father Lockington was given in the Cathedral to a crowd of about 10,000 people. The lectures have done great good, their very success provoking attacks particularly directed against the Archbishop, whose great ability and gift of humorous speech have made him one of the best known figures in Australia at present. He has always shown himself in sympathy with the work of the Society, in his defence of the Society when it has been attacked and has publicly expressed appreciation of its efforts.

The work of week-end retreats has had a good beginning in Victoria. The Catholic Women's Guild organized a number, which were held at Sacred Heart Convent, the exercitants averaging 50. Two men's retreats have been given during the Term holidays. They can take place only when the boarders are absent from Xavier College. The results have been very encouraging; 96 in the first and 74 in the second, with general satisfaction.

Newman College, at the Melbourne University, is in full working order. Fr. O'Dwyer has been the chief element in its success because of his experience of the work and its university surroundings, and because of his knowledge of the students, many of whom were Xavier College boys when he was Rector. The college is already full and is to be extended immediately. At least three members of the Society must be on its staff when they can be spared from other work.

Father O'Dwyer's place on the Education Board, appointed by the Government of Victoria, for the control of education in the State, has been taken by Father Sullivan, Rector of Xavier College. He represents the Catholic schools, although they are not entitled to special official representation. The duties of the Board are not clearly defined, and it has more than once encroached on the rights of private schools. The Board representative of technical schools recently persuaded the other members to order a return of the numbers of students who had enlisted for war service as well as the numbers of members of the staffs of schools who had done so or were occupied in duties connected with the war. His explanation of his action was that certain types of schools were not doing their duty by the country; he was urged to it by the prevailing anti-Catholic bitterness of the times. Opposition was raised to it with the result that, as many schools did not send in returns, the resolution was modified to some extent. If the actual figures were given the results would probably surprise and disappoint those who had been responsible for the resolution. For example, over one-seventh of all the boys who have ever been students of Xavier College having enlisted, forty-two of them have died, whilst a large number of distinctions have been gained. St. Patrick's College has results also that are very creditable to itself both in numbers and distinctions.

Good work has been done in the parishes of Richmond, at St. Ignatius' and St. James', and at Hawthorn, although the difficulty of finding priests for parish work, and for the other work of the Mission, is always very great. Through the month of June of this year at Richmond there was a series of retreats; the first week for the children, the second for women, the third for men, and the last week for men and women. There were 30,000 Communions during the month. On the concluding Sunday there was a procession of the Blessed Sacrament with great ceremony. Fathers and scholastics from other houses took part in it. The church, school and hall, built on one block, are the centre of much general work. There is no evening without services, meetings or entertainments. The latter are varied, from lectures by one of the Fathers, through high-class concerts, down to grown-up children's novelty nights. The Catholic Federation, Catholic Workers, St. Vincent de Paul Society, Hibernians, and all the Sodalities, are flourishing. At St. James', the new division of the parish, with two resident Fathers, a boys' guild of the Sacred Heart has been established to encourage frequent Communion amongst boys after they have left school. There is general Communion every month for the guild and the boys, some of them are lads of 30, and are very regular in their duty. In October the Apostolic Delegate will be on a

visit to Melbourne, and it has been arranged that he shall distribute Holy Communion to the men of the parish on one Sunday during his stay.

BOSTON. *Boston College. Golden Jubilee of Father Michael F. Byrne.*—Father Byrne celebrated his Golden Jubilee, September 12, 1918. He was born in County Meath, Ire., September 8, 1845. He received an academic education at St. Charles College, Md., entering the Society of Jesus September 12, 1868.

After finishing his philosophical studies at Woodstock College, Md., 1873, Father Byrne joined the faculty of Georgetown College, as a professor of classics. The following year he was sent to Boston College, where he remained for two years as a professor of the classics. Returning to Woodstock College for theological studies, he was ordained to the priesthood in 1879, and shortly after took charge of the parochial school attached to St. Mary's Church, North End, until 1885, when he went to the Jesuit house at Roehampton, Eng., to make his Tertianship.

In 1886, Father Byrne returned to St. Mary's Church as director of the parochial school. While under his direction the school became the largest parochial school in Boston, numbering more than 1500 pupils. In 1890, he was appointed superior of the community and pastor of the church, which position he filled until 1900.

Since then, with the exception of two years, when he was stationed at Philadelphia, Father Byrne has been located in Boston. He is now the spiritual director at Boston College.

The members of the community made the day a memorable one for the jubilarian. He wrote to a friend: "I could hardly recognize myself in the many and beautiful tributes paid to me." Rev. Father Provincial, Father Rockwell, sent a telegram of congratulation. Very Rev. Father General sent the following cordial greeting: "Father General sends to Father Michael F. Byrne his heartfelt congratulations and his special blessing for his day of jubilee. Fifty Masses will be offered up for his intention, and in his name and that of the Society to thank him for his strenuous labors."

Ours at the meeting of American Astronomical Society. Paper Read by Father E. C. Phillips.—At the twenty-second meeting of the American Astronomical Society, which was held at Cambridge, Mass., August 20-22, 1918, three papers were presented by Ours. The first was a report on the "Solar Eclipse of 1918, June 8, as observed in Omaha," by Father W. F. Rigge, of Creighton University; in the absence of the author this paper was read in abstract by the acting secretary of the Society. The second paper was read by Father E. C. Phillips, of Woodstock College. The writer described an astronomical computing apparatus recently devised by him primarily for determining the instrumental

correction which must be applied to transit and meridian circle observations; the apparatus, which is very simple in its construction and operation, gives the correction accurately to within about two thousands of a second, and enables the computer to make the calculations much more rapidly than by the present method involving the use of special numerical tables. Through the courtesy of the staff of the United States Naval Observatory, Washington, D. C., a comparative test was made, the result of which showed that at least one third of the time now required for these reductions may be saved by the use of the apparatus without the loss of any required accuracy in the results. The apparatus is applicable to a number of other astronomical computations also. The third paper was read by Father Luis Rodès, who is attached to the Observatory of the Ebro, Tortosa, Spain, and is now in this country studying the astronomical methods followed in the leading American Observatories and is gathering material for a book on general astronomy which he hopes to publish. His paper described an instrument of his invention for detecting and measuring variations in the force of gravity; the instrument is called the Differential Gravimeter, and is of a high degree of sensitiveness, and Father Rodès hopes, under favorable laboratory conditions, to be able to measure quatitatively variations as small as one-ten-millionth of the normal terrestrial gravitation.

BROOKLYN COLLEGE. *The Golden Jubilee of Brother James Marley.*—Brother Marley, who entered the Society Sept. 11, 1868, celebrated his Golden Jubilee recently. He is a pioneer in Brooklyn. If one were to ask "who is the visible head of our Church," any neighborhood child here would answer without hesitation, "Brother Marley." Hence his friends, both old and young, to whom Brother Marley has so long administered in his neat little church sacristy, took the occasion to show him they were grateful. We had a most enjoyable domestic celebration. Rev. Father Provincial was present.

CANADA. *A Campaign of Misrepresentation.*—The following is taken from *America*, June 29th:

As in England and Ireland so in Canada the actions of religious fanatics are doing immense harm to the cause of the Allies. The chief actors in the disgraceful and unpatriotic scenes are the *Orange Sentinel*, a Presbyterian minister, named Palmer, and one Spence, president of the Guelph Ministerial Association. Palmer recently preached a sensational and altogether untruthful sermon in which he accused the Jesuits of Guelph of harbouring in their novitiate fugitives from the Military Service Act. The main accusations are:

In the novitiate are forty-six men. Twenty-two of these are of military age. Nineteen of these twenty-two have entered

the novitiate since the passing of the Military Service Act. All of these are sons of prominent Roman Catholics. Among the number is one J. A. Doyle, who presumably is a defaulter from justice; also a J. O'Leary, who is an acknowledged defaulter from justice; also a son of the Hon. C. J. Doherty, Minister of Justice, who is 20 years of age, and came from the Province of Quebec and entered the novitiate on or about April, 1918, presumably to escape military service.

Not one of these men has obeyed the regulation of the M. S. A. in any way, and the Dominion Police who forced an entrance to the building on Friday evening, June 7, say they are all fit and would make a fine platoon in any regiment. On the evening of June 7, the Dominion Police, led by Inspector Menard, and Assistant Provost Marshall, Capt. A. C. Macauley, with a strong squad of men raided this institution.

On receiving the report the editor of *America* sent this wire to the Rector of St. Stanislaus: "(1) Has there been an evasion of the Military Service Act? (2) How old is Mr. Dohery, the novice? (3) Are Doyle and O'Leary in your house? (4) Are they fugitives from justic? (5) How many men in your house? (6) How many have entered since passage of Military Service Act? (7) How old are the latter? (8) Was your house raided June 7?"

The answer received reads: "(1) None whatever; (2) On entering, nineteen years and three months; (3) No Doyle here. False report. O'Leary was an uneducated returned soldier with regular discharge. No connection with (Jesuit) Order. Gone hence now; (4) Not as far as we kow; (5) Forty-four; (6) None; (7) All under military age on entering except John Holland, tonsured before Act and therefore exempted, and John O'Halloran, American subject; (8) Yes, most outrageously and at night. Cordon of fifteen armed men around the house. Breach of domicile. Notwithstanding protest, entire community summoned to hall for examination. Three novices arrested unjustly to be brought to London, but not removed from house on account of Minister of Militia interposing by 'phone. Captain, chief of raid, punished. Government apologized. Whole trouble originated in bigoted agitation of Protestant minister who claims credit for it. Letter and clippings follow." From this it is clear that the preacher spoke only one true sentence, to wit, that there had been a raid. The rabid *Orange Sentinel* unconsciously shows the animus of the affair in these words:

"So strong is the feeling among the Protestant ministers and people of Guelph that an indignation meeting has been arranged for the evening of Monday night next, when this whole affair will be discussed and ventilated. It will be held in the Norfolk Street Methodist Church, where it is expected that every Protestant denomination in the city will

be represented and resolutions submitted dealing with the case. It has excited the most intense indignation, which is spreading throught Western Ontario."

A further significant item from the Ottawa *Evening Journal* reads:

"The next step of the Guelph Ministerial Association in connection with the visit of military police to the Jesuit novitiate here is problematical. A meeting is being held this afternoon of the committee appointed to deal with the question, when it will be decided whether to go on with a public meeting of protest early next week."

The rector of the caluminated institution has issued this calm statement:

"Particular pains had been taken at all times to accept none into the Order that were subject to the Act or any regulations or orders-in-council. Representatives of the Government had visited the novitiate and made inquiries, all of which had been fully answered, and the representatives had been given every opportunity to make any investigation they saw fit. It is understood that an official statement will be issued promptly by the Government dealing with the whole matter."

Mr. Doherty, the Minister of Justice, father of one of the accused Jesuits, writes in *Le Devoir:*

"I desire to say simply that this article is false in everything that it insinuates concerning my son who would be culpable to have desired to violate or elude the law of military service. At the time when he entered the Order, he was not, by reason of his age, in any way subject to the law. Furthermore, it had been determined in the most authorized manner that he was physically unfit for military service."

Just at the time these items reached *America* the following news was received from England:

"The Provincial of the Society of Jesus has just offered eleven more priests as chaplains to the Forces, and most of them crossed over to France on Tuesday last. This makes eighty-three members of the English Province of the Society who have become chaplains to the army or navy. Of these two have been killed, three have been invalided out of the service, and six have been wounded."

The Orange Methodist agitation should be judged in the light of these facts also. The best comment that has appeared on the Canadian affair is that, "If the parsons of England and Canada continue in their present course they will win the war for the Kaiser, despite the efforts of the valiant Roman Catholic priests to defeat him."

The Northwest Review, of Winnipeg, discusses in a recent issue (July 23rd), what it terms the "unfair and unblushing campaign of misrepresentation" all through Ontario, which,

"although directed against the Jesuit novitiate at Guelph and the Jesuit Order, is intended to affect the entire Catholic body." "The patriotism," it says, "and devotion to duty of the Jesuits is questioned notwithstanding the fact that they boast a Roll of Honor of which any society might be justly proud." This was clearly pointed out in a letter published last week in the *Manitoba Free Press* in reply to a critic who, in all probability, did not know the facts. It appeared over the signature of "The Catholic Truth Society of Manitoba," and we take this opportunity of reproducing it in full. Here it is:

"A writer in yesterday morning's *Free Press*, modestly veiling his identity under the pen-name of 'Historicus,' quite unnecessarily goes out of his way to insinuate that the Jesuits have a very profound influence on the policy of the country and will bear watching. He also speaks mysteriously of the name and nationality of the Superior-General of the Order, as though these facts were a profound secret, whereas they are at the disposal of any intelligent person who will take the trouble to enquire. The present Superior General is the Very Rev. Wlodimir Ledóchowski, a Pole, and his present address is Zizers, Grisons, Switzerland."

We might say that we quite agree that the members of the Order are worthy of being watched, but not quite in the sense intended by "Historicus." In proof, we would beg to quote the following statistics which I am sure 'Historicus' will be delighted to paste in his scrap-book.

When the present war broke out, the French Jesuits who, with other religious Orders, had been driven into exile by anti-clerical persecution, returned from their missions and joined the colors; there were 750 of them. Of these 112 have since been killed, or fifteen per cent. of the whole number, 20 have been taken prisoners and 48 wounded. There are still 528 of them on active service; and among these are to be found ten chaplains, fifteen lieutenants, thirty-one sub-lieutenants, eight adjutants, two midshipmen, ninety-six sergeants, fifty-nine corporals, three doctors and six naval officers. So much for their efficiency.

As for their bravery, it will be sufficient to mention the well-earned distinctions of this body of Jesuits serving in the French Army. Of the 528 Jesuits still on active service, twenty-seven have been decorated with the Legion of Honor; 16 have won the Military Medal; 200 the War Cross; 30 the summons to the Order of the Day; 2 the Medal for Bravery during an epidemic; three the English Distinguished Conduct Medal; one the Belgian War Cross; one the Serbian Eagle, and one the Medal of the Order of Isabella of Spain—in all, 450 decorations and distinctions for 528 men enlisted, which means nearly 93 per cent. of the whole. Would "Historicus" name another body of men in any army who would so well repay watching?

Canadian Province Notes.— Immaculate Conception.— Montreal.—On Thursday, May 16th, 1918, the following theologians were raised to the exalted dignity of the Priesthood by His Lordship, Monsignor Forbes, Bishop of Joliette, Province of Quebec: Facundus G. Carbajal, Joseph B. G. Carbajal, and George G. McHardy, of the Province of New Orleans; Walter J. Fitzgerald, of the Province of California; George Bradley, Henry Cormier, Peter Fontanel, Donatus Gariépy, Joseph Paré, Ernest Roby and John B. Sauvé, of the Canadian Province. The solemn ceremony took place in the chapel of the College of the Immaculate Conception in the presence of an immense throng.

The Sub-Deaconship and Deaconship were conferred in the Cathedral Ascension Thursday, May 9th, and the Sunday following by Bishop Gauthier, auxiliary, and His Grace, Monsignor, Bruchesi, Archbishop of Montreal, respectively.

Changes.—On July 1, 1918, Rev. John Milway Filion was named Provincial. Father John I. d'Orsonnens, Socius to Rev. Father Provincial. Father William Hingston, Vice-Rector, Loyola College, Montreal. Father Joseph Leahy, Rector, Novitiate, Guelph, Ontario. Father Henry Bourke, Master of Novices, Guelph, Ontario. Father Joseph Desjardins, Rector, Novitiate, Sault-au-Recollet, Montreal. Father V. Leclaire, Master of Novices, Sault-au-Recollet, Montreal.

New College.—At the request of the Bishop of Regina, in the Province of Saskatchewan, we are opening this year an English classical college in that city.

Foreign Missions.—The letter of Very Rev. Father General on the Foreign Missions has met a ready response and numbers of applications have been handed in to Superiors. The first to start for distant fields are Father Edward Goulet and Mr. Paul Gagnon, scholastic, who left Montreal August 27th for China.

Father William Power's Lenten Course.—The 1918 Lenten Course preached by Rev. William Power, of the Province of New Orleans, in the Gesu, Montreal, must go down in history as one of the most successful ever given in that church. The title of the course was "Is one religion as good as another?" and included discourses on the marks of the true Church, Confession, Real Presence, etc. The audiences, which taxed the capacity of the church, were composed of priests and members of different religious congregations, doctors, lawyers, business men and laborers. Every grade of society seemed represented, not a few being non-Catholics. In these days of short sermons it was amazing to see the speaker by his earnestness, lucid exposition of Catholic belief and irresistible logic, with never a word of bitterness but rather of pity for adversaries, hold his vast audience spell-bound discourse after discourse, each

of which lasted on an average an hour and a half, and to hear that same audience afterwards remark "we could have listened for an hour more."

DENVER MISSION. *Golden Jubilee of Father Francis Tomassini.*—The Golden Jubilee of Rev. Francis Tomassini, S. J., was celebrated in St. Patrick's Church, Pueblo, Col., Monday, July 1. The Solemn High Mass was sung by the Rev. Jubilarian, with Very Rev. Father Walter, O. S. B., subdeacon. Master John Smith was Master of Cermonies; thirty acolytes were in attendance; Rev. T. J. Wolohan, pastor of Sacred Heart Church, preached the Jubilee sermon. Rev. Fathers Wolohan, Phelan, Murphy, McKee, Bertram, Rizzi, Sorrentino, Schimpf, Dreane and Barry, all of Pueblo, with Rev. Fathers Gilbert, Valentine and Mendez, from Trinidad, were present in the sanctuary. Father Tomassini was pastor of old St. Joseph's Church, which stood on the top of "Tenderfoot hill," over a quarter of a century ago. He also assisted at old St. Ignatius Church, now K. of C. hall, and at St. Patrick's. So he is a pioneer priest of this city, and well known to many of the "old-timers." Little wonder then that the church was full of his old friends who came to greet him on the auspicious day of his Golden Jubilee in the Society of Jesus. *Ad multos annos.*

ENGLAND, *London. Father Bernard Vaughan in Westminster Abbey.*—Father Bernard Vaughan has scored the highest point for pilgrimages and incidentally has taken the wind out of the sails of the no-Poperyites who threatened, in lurid language, to make a shambles round Westminster Cathedral Sunday, May 26, if we Catholics dared to persist in our outdoor procession of intercession for the Armies and the Allies. Father Vaughan has demonstated the loyalty of Catholics, their right to proclaim their faith and the general good feeling of their non-Catholic fellow citizens all at once. The famous Jesuit did this by quietly organizing a procession from Westminster Cathedral last Friday afternoon through Victoria street, one of the busiest thoroughfares of the city, to Westminster Abbey, where he and his five hundred pilgrims, personal friends of his Westend and Eastend works, were admitted with great courtesy to visit the shrine of St. Edward the Confessor and pray for peace and victory. Without any previous public announcement Father Vaughan and his group of pilgrims set off last Friday afternoon, the famous Jesuit carrying the crucifix he had provided for his Eastend parish, the flags of the Allies clustered below the figure of Our Lord. The streets were thronged with shoppers and traffic, but the procession made its way down the centre of the road, the units reciting the rosary, watched in respectful silence by the people on the sidewalks. Arriving at the Abbey, the chapel of St. Edward was thrown open to the pilgrims by special instruction of the Dean, and not only did they gather round the ancient

shrine and beseech a King of England to intercede for his country, but Father Vaughan gave them an address, calling on them as loyal British Catholics to demonstrate their loyalty by praying fervently for the restitution of peace, civilization and Christianity to the world, and before they departed he gave them his blessing. An unique spectacle, a Jesuit once more within the precincts of the Abbey, conducting a service therein!—*Exchange.*

English Jesuits at the Front. In July last, the Provincial offered eleven more priests as chaplains to the Forces. This makes eighty-three members of the English Province of the Society who have become chaplains to the Army or Navy. Of these two have been killed, three have been invalided out of the service, and six have been wounded. The names of the new chaplains are as follows: Fathers Thomas Agius, Edward Carter, Edmund Collingridge, Duncan Ferguson, James Gallagher, Francis Ketterer, Walter Montagu, John Myerscough, Frederick Plant, Francis Sharkey and Arthur Tempest.—*The Universe.*

GEORGETOWN. *The University The Organization of the S. A. T. C.**—The Department of Arts and Sciences convened on September 24, 1918, and immediate preparations were made for voluntarily inducting into the S.A.T.C. the whole body of our students. Earlier in the month Major E. V. Bookmiller, U. S. A., retired, had been transferred from his duties of Professor of Military Science and Tactics to those of Commanding Officer of the S. A. T. C. He had detailed to assist him in this work Capt. William Fox of the 42nd. Infantry, and nine Second Lieutenants, who had recently completed the intensive course of training at the Plattsburg Barracks, New York. In addition, Lieut. Ashton had been appointed his personnel officer, and Lieut. Nobel Billing, an old Springhill boy, had been detailed in charge of quartermaster stores. The student registration had been the largest in the history of Georgetown and adequate preparations had been made for housing of 650 men.

The formal inauguration of the Corps occurred throughout the country at noon on October 1, 1918, and was observed at Georgetown with fitting ceremonies. Major Bookmiller, the Commanding Officer, before the assembled Corps, read short messages from the President of the United States, the Acting Secretary of War, Mr. Crowell, and the Chief of Staff, General Peyton C. March. Reverend Father Rector made a short address, emphasizing the new duties that the student body was assuming and appealing for their acquittal in accordance with the best traditions of Georgetown's military history. He was followed by Senator Ashurst of Arizona in a stirring speech.

In the plan of the War Department for the formation of the S. A. T. C. the Committee had made provision for the organization of what was to be known as the Naval Section of

*For a full account of the S. A. T. C. see *The Teachers' Review* for October, 1918.

the Students' Corps. Georgetown with a Naval Section quota of 100 was among the four Jesuit institutions of the whole country which were selected for this purpose. At the present moment the Georgetown Naval Section has been practically recruited to its full strength and will in addition have attached to it some thirty or forty Naval Reservists, who have been on active service in the different Departments of the University. This section will be subject to all measures of discipline imposed upon the S. A. T. C. The Naval Unit is an independent organization which has passed from the control of the Committee on Education and Special Training, and has its own officers operating under the Bureau of Navigation. Rear Admiral Giles D. Harber, U. S. N. has been detailed as commanding officer of the Georgetown Naval Unit.

Naturally with the inception of Military Training, a new order of discipline for the students was commenced. It was possible under this order to considerably reduce the help employed by the college. For, now, many of the duties formerly executed by the domestic servants were assumed by the students. Thus, each one is responsible for the cleanliness of his room, and there are daily appointments made for the sweeping and cleaning of the corridors and other common sections of the buildings. Over each corridor one of the new Lieutenants has been placed and he has as assistant in his work a top-sergeant, who has been selected from among the the students. Twice a day inspection of quarters is held, at which times the occupants of the room stand in the doorway at strict attenton, and first endure a personal supervision under the critical eye of the Lieutenant. The students have also taken over the serving of table at all meals. At various times during the day, it has become a familiar sight to see them engaged in picking up scraps of paper and other litter, which are to be found on the parade grounds or in other portions of the grounds in the immediate vicinity of the buildings. At the present moment, the discipline of the various corridors during all periods is under the supervision of the top-sergeant, and he is responsible for the students' attendance and application during the study periods, for their prompt rising in the morning, as well as for the punctual extinction of lights at the sound of 'Taps' at 10 P. M. This has relieved the prefects of much arduous work, and gives rise to the rather interesting reflection, what features of this new order of things have come to stay? Is it possible that in our methods of discipline we are to return to some of the healthy and sturdy practices of the old school and the college student of the near future will not be the pampered individual he has been during the last three decades? It would appear so, if college life is to continue to mirror the larger spirit of the world outside, according to which hereafter everybody is to do as much for himself as he possibly can, and the student is to serve, where in the past he was served.

The Appointment of Rev. Edmund A. Walsh, S. J. as Regional Educational Inspector of the S. A. T. C. for the New England District. The first example of the Federal Government commandeering the services of a college official in connection with the new S. A. T. C. was seen in the appointment of the Rev. Edmund A. Walsh, Dean of the Department of Arts and Sciences of Georgetown University. Father Walsh had been occupied in the duties of his late capacity since last May, when he had succeeded the Rev. John B. Creeden, S. J., the present Rector of the University. In his new position, Father Walsh will be one of four inspectors for the colleges in New England, which by their adoption of the S. A. T. C. have come under the jurisdiction of the Committee on Education and Special Training. Father Walsh will fulfil his new duties under the leadership of Dean Ropes of the Harvard Theological Seminary, who is Regional Director for New England. Father Walsh will have his headquarters at 19 University Hall, Harvard University; he will receive the salary of a major in the U. S. Army, ($3600.00) with due allowance for all necessary expenses. His duties of inspection will carry him to thirty-two different colleges and universities, spread over the whole of New England. This appointment was considered by all as a distinct honor for the Society and for Georgetown, and is an evidence of the broad-minded conception of educational affairs that prevails in the Committee on Education at Washington. Dr. McLaurin, who is President of the Massachusetts Institute of Technology, and just now the Acting Head of the Collegiate section of this Committee, is the man who selected Father Walsh for the appointment. It is undoubtedly true too, and cannot be disregarded that the appointment of the Dean of the Department of Arts and Sciences to this honorable position is indirectly, though none the less emphatically, an approval of the work Georgetown has accomplished during the war.

Georgetown designated as a place for the examination of West Point Candidates. By telegram from the War Department the new Dean of the College, Rev. W. Coleman Nevils, S. J., was recently notified that Georgetown had been selected as one of the colleges, where candidates for West Point must take their examinations. In this connection he was asked that he select certain professors from the faculty of the University to cooperate with the military authorities on duty at Georgetown in passing upon the intellectual capabilities of these applicants.

Georgetown Seismograph Station in Honduras. At the official request of the Honduras Government the authorities of the Georgetown Seismograph Observatory have established a station in Honduras. Senor Urutia, Chief Surveyor and Dean of the Polytechnical Institute in Honduras, is the agent who negotiated with the Director of the Georgetown Observatory for the installation of the machine. The request

is the direct outcome of the communication from our Observatory to the Official Weather Bureau of Honduras of very serviceable information during the past year. The machine that has been used for this new station is the one that was loaned some years ago to the Crocker Land Expedition, under Admiral MacMilan.

INDIA. *Our Catholic Schools.—The Catholic Herald* gives the following analysis of the general results of the Cambridge Locals held in December, 1917:

	Honors.	Passes.	Distinctions	Certificates.
11 Catholic Schools . . .	21	96	27	26
11 Non-Catholic Schools	4	60	2	9

It is rather a pity that the number of candidates presented have been omitted.

The Bengal Education Department makes a fetish of English University degrees and has always shown great reluctance to acknowledge the fitness of the Belgian Jesuits, the Irish Christian Brothers, the Loretto and other nuns, to prepare candidates for the Cambridge Locals, since these teachers do not generally possess English degrees. The monotonous way in which year after year the Catholic schools appropriate the lion's share of successes must shake an insular prejudice which has done much harm to the education of the Domiciled. Not only has it aggravated the niggardliness of the Government of India in grants to Catholic schools, but it has also checked the stream of private generosity.

The Catholics of Bengal are ready and grateful to admit that but for the generous donations of the Protestants of Clive street, their schools would be in a sad way. Of Christian sects in Bengal, Catholics are the worst off in the goods of the world. There is not a really rich man among them. Before the war the Belgian Jesuit Mission was kept going by funds from Belgiam, of which the schools received a share. Since the war this source of revenue has been cut off, but the Government has shown little inclination to go to the rescue. According to Mr. Hornell's last quinquennial report on education in Bengal 55.64 per cent. of European and Anglo-Indian boys and girls attend Catholic schools. That simple statement speaks volumes.

I am not out to stir up sectarian bitterness. Far from it. The State is not generous to European schools in the lump, but it is most unfair to Catholic schools which have justified themselves in spite of adversity. I am glad to be in a position to say that private gentlemen of wealth and position are beginning to see the injustice of this policy and realize the dire consequences. One such has taken the most practical way to make the Government ashamed of itself. He has offered a large sum of money for the promotion of European

education; it is quite the most magnificent subsidy ever offered by any European since Claude Martin. When the amount of the benefaction and the terms of disposition are made public, the name of that philanthropist will be blest and magnified. If his fine example proves infectious, a new era will dawn for European education in Bengal.—*Capital.*

Calcutta. Father F. Peal Decorated.—The fourth anniversary of Britain's declaration of war upon Germany was commorated by a striking military spectacle in Fort William —the presentation of the ribbon of the 1914 Bronze Star, which has been awarded to officers and men who served in France between the opening of the campaign at Mons and the midnight of November 10-11, 1914—which date marked the end of the first battle of Ypres and the defeat of the first German effort to break the Allied trench line. The ceremony took place in the great square of the fort where, beneath the shade of some fine trees a little dais had been erected backed by a flag.

The 1st Garrison Battalion, Lincolnshire Regiment, the Calcutta Port Defence Corps, and the 5th (Calcutta) Infantry, marched from St. Peter's Church where they had attended the Parade Service, to the square to the music of the band of the Lincolnshires. About the dais were already mustered representatives of the 3rd Calcutta Light Horse, the 44th (Calcutta Scottish) and the 37th (Calcutta) Infantry. When the other troops had marched into position a hollow square was formed, in the centre of which paraded the recipients of the Star, who numbered over a hundred.

Lieutenant-General D. H. Keary, who is passing through Calcutta, accompanied by Colonel Shepherd, and the Staff, then entered the square and was received with the general salute.

General Keary, addressing the recipients said that it was a great pleasure to him to have been asked to perform the ceremony of handing the ribbons to them. He reminded them that the Star went to those who had been in the campaign up to the end of the first battle of Ypres; the events it commemorated also included the retreat from Mons and the victory of the Marne.

The ceremony then began, General Keary pinning the ribbon to the tunic of recipients and saying a few words to each. There was a big round of applause when Father Peal received the decoration.

Kandy. Silver Jubilee (1893—1918) of the Papal Seminary. —On Monday, May 20, the festivities began by a Pontifical High Mass of thanksgiving by His Excellency the Delegate Apostolic, followed by the Te Deum and Benediction of the Most Blessed Sacrament. In the afternoon at 4.30, Monsignor Fumasoni Biondi unveiled the Memorial Tablet after the following brief address:

"When the immortal Pope Leo XIII wished this Seminary to be built for the spiritual welfare of India, its first Superiors and inmates did not feel the necessity of writing his name in stone because they had it written in their hearts. But Leo XIII is no more and new comers might forget him. To prevent this it has been wisely thought by the present superiors and former students to perpetuate his memory in marble tablet which I have the pleasure to unveil. It will tell posterity how keenly alive Leo XIII was to the interests of India, and how deeply grateful the first generations of the Seminary were to him." This over, all proceeded to the hall for the Academical meeting.

The Papal Brief (translated) runs thus:

"To our beloved son Leonard Vossen, priest of the Society of Jesus, Rector of the Papal Seminary of Kandy.

Beloved son,

Greeting and Apostolic blessing.

To carry the light of the Gospel to the nations that ignore the benefit of divine redemption, is so to say, the shortest way fitly to educate chosen youths from among them, who should then discharge the office of apostles among their own people. For they arouse no suspicion, as foreigners may: nay even on account of their friendships and connexions, they have easy access everywhere, and their fellowship of race and tongue wins for them influence and confidence with their own. Most fitly therefore did our predecessor Leo XIII of happy memory institute twenty-five years ago the Seminary of Kandy to train Indian students for the salvation of India; and the enterprise has so far already succeeded wonderfully. For we know that from this abode of piety and most able studies have come forth many priests and several bishops, and that they are excellently prepared for the apostolate, and truly worthy of the education of the Society of Jesus.

For these fruits of that salutary institution, which are a joy to us and the object of our congratulation to you, we give great thanks to God, and we pray that He may continue being with you and your helpers in this undertaking. We indeed shall never cease to protect your work. And we wish that all the bishops of India give you their support, with the persuasion that they shall have well done their duty when they shall have taken care of the holy formation of the indigenous clergy.

And as an auspicious sign of heavenly gifts and a testimony of our special benevolence we impart most lovingly in the Lord, to you beloved son, and to all the professors and students of this Seminary our Apostolic blessing.

Given in Rome, at St. Peter's, on the 4th day of March, 1918—the fourth year of our Pontificate.

Signed. BENEDICTUS PP. XV."

The congratulations, wishes and practical support which in the shape of telegrams, letters and M.O.'s reached Father Rector in these days of jubilee show that the Hierarchy of India are one with His Holiness the Pope in upholding Pope Leo's institution, and appreciate the work which it has done so far.

The words with which His Excellency concluded the Academical meeting were the following:

"Since the beginning of this meeting, but especially at this moment, I am compelled to realize that my place in these festivities should have been taken by another person, a venerable prelate perfectly known to you, the Latin Patriarch of Antioch. Were Mons. Zaleski here to-day, he could tell you better than anyone else, how much that immortal Pope Leo XIII desired to provide India with a worthy Indian Clergy, and how after much thought and consideration His Holiness decided to establish here the Central Seminary and to entrust it to the worthy Society of Jesus. Neither the enthusiasm for the work nor the interest in its progress was suffered to slacken after the death of that great Pontiff, but the Sacred Congregation of the Propaganda has always been most keenly alive to the welfare of the Seminary: a fact to which I can bear witness, all the affairs of this Institution having passed through my hands for many years. The present Holy Father, Benedict XV, gloriously reigning, says all that in the magnificent document addressed to you, Rev. Father Rector, much better than I can pretend to do.

Nearly two hundred priests have already come out of the Seminary, and, most of them work zealously for the good of their brethren and to the greatest satisfaction of their Bishops. Many and many another will follow, and under the direction and with the example of the Jesuit Fathers whose success in the formation of the Clergy is everywhere admitted to be beyond all praise, will spread all throughout India that light of true civilization which proceeds only from Christ and from the preaching of His holy gospel."

On Tuesday morning, His Lordship the Bishop of Kandy, a son of this institution, offered pontifically the High Mass for the living and deceased patrons, benefactors, Fathers and students of the Seminary.—*Catholic Herald of India.*

Madras. St. Gabriel's High School Given to Ours.—His Grace the Archbishop of Madras has sent the following circular, dated May 11, 1918, to the members of his Clergy:

"I have a very important communication to make. The Superior General of the Society of Jesus in Rome has just wired that the Fathers of Trichinopoly may take over St. Gabriel's High School. For a long time I have been wishing to do something special for Catholic Higher Education in Madras and I am happy to say that my repeated and earnest call to the Fathers at Trichinopoly is now likely to be answered."

The significance of this announcement will not escape a careful observer, as it implies the acceptance of the principle that governs all church work in western countries where division of labor is not territorial, but based on competence, Jesuit educationists, Franciscan preachers, and Dominican theologians working side by side in perfect harmony. As in India the Religious Orders are manning the dioceses, such an arrangement has not been deemed practicable. Yet, it is an ideal we should strive to obtain, based as it is on the normal working policy of the Catholic Church.

We do not know whether the French Jesuits are able to accept the Archbishop's offer and are at present in a position to found a college in Madras, but we are glad to see that his Grace is determined to carry his point, and to put an end to all objections, has hastened to make the news public.—*Catholic Herald of India.*

Ranchi. Gold Medal Bestowed on Father Van Hoeck.—The Kaiser-i-Hind Gold Medal has been conferred on Rev. Father L. Van Hoeck, the distinguished educationist and Rector of the Ranchi Catholic Mission. It is mainly due to his untiring efforts that Primary education in Chota Nagpor has been placed on a sound footing, and to his able inspectorship that the mission schools, numbering more than 300, have been raised to a satisfactory state of efficiency. The new building of St. John's School, one of the finest monuments in Ranchi, was erected by Rev. Father L. Van Hoeck, and has become a centre of Catholic education. Ten years of strenuous and successful educational work are the Rev. Rector's title to the distinction.

ITALY. *Naples. Solemn Baptism and First Communion of a Chinese Professor.*—On August 18, 1918, took place a most edifying ceremony in the Church of the Gesù. Mr Yon Lin-Wang, 24 years old, born in Peking, a professor of Chinese Language and Literature in the Oriental Institute of Naples and a member of the Chinese Consulate was received into the Catholic Church. He had been instructed by Father Aromatisi, S.J., director of the Sodality of Our Lady. Yon Lin-Wang was welcomed at the door of the church by many members of the Sodality. After the solemn ceremonies of exorcism, he was led to the altar where he received Baptism from the hands of Very Rev. Laviano, Vicar General. He took the names of John the Baptist, Francis Xavier and Mary. After the ceremony he assisted at the Pontifical Mass in a white robe and made his First Communion much to the edification of those who were present.

MISSOURI PROVINCE. *Students' Army Training Corps.*

Chicago. St. Ignatius College.—With Lieut. Clarence Tappen as Commanding Officer, Lieut. Maroney, Adjutant, and Lieut. Conaghan, instructor in Small Arms and rifle practice, the St. Ignatius S. A. T. C. Unit was formally installed on October 1, the only one of the several Chicago units to commence its military and academic regime on that date. The unit numbers 230 student soldiers. The large assembly hall on the fourth floor of the north wing of the Faculty Building, together with the former College Club and class rooms on the third floor furnish sleeping quarters for the entire unit. The former college dining room is being used as a mess hall, while the basement of Holy Family Church affords ample room for a study hall. A former St. Ignatius boy might not easily recognize the old candy store which has been transformed into the Post Exchange for the Unit.

Loyola University.—About 180 men have been inducted into the Loyola University Medical Unit. The former Sodality Hall is admirably serving the purposes of a barracks for the Unit.

Cincinnati. St. Xavier College.—About 220 students comprise the St. Xavier S. A. T. C. Unit, Lieut. Huntington being in command. The college is in a position to offer one of the most thoroughly equipped barracks in the country, having secured for that purpose the new Fenwick Club Building, a seven-story structure but recently erected.

Cleveland. St. Ignatius College.—St. Ignatius College inducted 125 students into her S. A. T. C. Unit October 1. Lieut. Forrester Mercer, U. S. Inf., was placed in command of the Unit, with Second Lieut. R. W. Hall as his assistant. Quite recently, however, Lieut. Mercer was commissioned to Chicago University, his successor as Commanding Officer at St. Ignatius being Capt. E. W. Minier, U. S. Inf. Temporary barracks' accommodations were afforded the students in the college gymnasium; but additional property on Lorain street having been purchased by the College, all barracks, orderly rooms, mess hall, etc., have been erected on the college grounds. The entire second and third floors of the main college building have been given over to study and class halls for the Unit.

Detroit. Detroit University.—Detroit University numbers 159 students in her S. A. T. C. Unit, and an additional 50 in the Navy Unit. Classes are conducted in the Engineering Building, while the former students' lunch room has been taken over by the Government and remodelled to suit the needs of a mess hall. First Lieut. James E. Powrie has been appointed Commandant, with Second Lieut. B.

Howard Smith, Jr., as Personnel Adjutant. Second Lieut. H. G. Dill has charge of army drills, Second Lieut. R. J. Dixon having the same work in the Naval Unit, while Second Lieut. Ketchum is the present Instructor in Small Arms. Rev. John A. McClorey, S.J., is conducting the war aims course for the Unit.

Milwaukee. Marquette University.—The Marquette University S. A. T. C. Unit was inaugurated under the supervision of Capt. Louis Laeger, who is acting as Commandant, aided by a staff of eighteen subordinate officers. Over 750 were sworn in as potential officers, and up to the present date the number has grown to almost 900. Previous to his appointment to Marquette, Capt. Laeger had been stationed at Indianapolis where he had 24,000 soldiers under his charge. Of his present staff, Lieut. E. Carpenter is acting Quartermaster, and Lieut. O'Brien, Adjutant. A naval unit of the S. A. T. C., consisting of 60 men has also been established at the University. Temporary barracks and mess halls in close proximity to the University buildings were at once chosen. The pre-medics are occupying the Gesù Gymnasium, the medical students the St. Francis Parish Hall, on 4th street and Reservoir avenue, while the Ulhlein Building, on 7th and Grand avenue, affords sleeping quarters for some 200 more. The Campbell Building, on 7th and Sycamore streets, has also been employed as a barracks, while a temporary mess hall was established in the basement of the Episcopal Church, 10th street and Grand avenue. The latter has been abandoned since October 20, when the newly erected Government mess hall on 16th and Clyborn streets was opened. This new building is constructed of reinforced concrete, it being the intention of the University authorities to convert the same into a gymnasium after the war.

Omaha. Creighton University.—The induction exercises of the newly organized military unit of Creighton University were held in the University Auditorium under the direction of Lieut. Denver B. Brann. Appropriate speeches were made by the President, Rev. F. X. McMenamy, S.J.; the Mayor of Omaha, E. P. Smith, and the Personnel Adjutant of the Unit, Second Lieut. T. A. Rademaher. Lieut. Brann comes to the University as Commandant from Minneapolis, where he was an instructor in the Army Mechanics School. The unit over which he now presides numbers about 450 student soldiers. Classified according to departments, the numbers are as follows: Arts and Sciences, 180; Medical, 78; Pharmacy, 26; Law, 21; Dentistry, 111. St. John's Hall and the University gymnasium are being employed as barracks.

Prairie du Chien. Campion College.—Campion College

is taxed to its utmost capacity, numbering as it does 250 student soldiers in its S. A. T. C. Unit, in addition to the 331 High School Cadets. The Unit is in charge of Lieut. St. Claire, with Lieuts. Clough and Paquette as assistants. Despite the unusually large attendance, the college has been able without erecting any new buildings to furnish sleeping accommodations, mess halls and study rooms for the entire unit. Marquette Hall, and portions of the main College and Junior buildings have been employed for these purposes.

High School Accredited to University of Wisconsin.—The high school department at Campion was recently placed on the list of schools accredited to the University of Wisconsin, after a visit of inspection made by Professor C. A. Smith, of the University. In a letter of report to Father M. J. Boylan, principal of the Campion High School, Professor Smith had many good things to say for Campion High, the hospitality he met with, the accurate and definite knowledge of their subjects displayed by the teachers. He was particularly pleased with the conduct of classes—the energy and snap exhibited by instructors, definite and clear assignments, ease and absence of stage-fright in pupils, manifesting on their part laudable initiative in work. Recognition by the University is an attainment very gratifying to authorities at Campion, as placing the institution obviously on an equal footing with the best schools in the State.

St. Mary's College, Kan.—Despite the fact that St. Mary's College (Kan.) did not make application for a Unit until September 12, scarcely three weeks before the formal installation day, still at 11 o'clock on the morning of October 1, 107 students were administered the oath of allegiance by Captain Shaw, of Washburn College, Topeka, Kan. In the afternoon of that day, the present Commandant, Lieut. Chas. E. Roach, of the 315th Infantry, arrived at the college to take formal charge of the Unit. St. Mary's is particularly fortunate in being fully equipped for an ideal barracks. The entire McCabe Building has been turned over to the Government, thus affording accommodations in the way of sleeping quarters, mess halls and study rooms for the Unit. Classes are conducted in the Recitation Hall as in former years, while the large and well appointed gymnasium, but recently completed, affords ample room for indoor military drilling, etc.

St. Louis University.—There are about 600 student soldiers in the various departments comprising the St. Louis University S. A. T. C. Unit. Capt. Henry Gimmel has been appointed Commandant, his staff consisting of subordinate officers. A splendid new barracks and mess hall, large enough to accommodate the entire unit, has been erected by the University, on Forest Park Boulevard and Grand avenue.

The college quadrangle is being used as a drill grounds. The staff of academic instructors for the unit is perhaps as large and efficient as any in the country. Rev. Joseph Davis has been chosen as Faculty Director, while the war aims course is under the supervision of Rev. Michael Stritch, who is assisted in this department by eight scholastics.

Army Chaplains.—In addition to the already patriotic offering of twelve Fathers as United States Army Chaplains, Rev. Father Provincial has recently offered ten more, making a total of twenty-two Chaplains from this Province.

Five Missouri Province Chaplains are now with the American Expeditionary Forces in France. Father Charles Ryan, the first of this Province to enter the army service, was also the first to arrive "over there." He is with the 16th Field Artillery. Father John Mortell is with the 307th Engineers on the other side. He finds special reason for satisfaction in the fact that most of his men are Catholics. Fathers W. T. Kane is with the 110th Ambulance Train; William Corboy and Ignatius Hamill, the last named a K. of C. Chaplain, have also crossed the water.

Fathers Archibald J. Tallmadge, Henry Spalding, Louis Falley and Robert Tallmadge are attached to Camp Johnston, Jacksonville, Fla. Father J. C. Daly is at Camp Clinton, Iowa. Father Schuetz is at Camp Grant, Rockford, Illinois, and Father Conroy at the Great Lakes Training Station. Meantime, four other Fathers have made application to the War Department for commissions as chaplains.

Superiors Changed.—Within the past few months several notable changes have been made in the personnel of superiors in the Province. Father George Kister has been succeeded in the rectorship of Campion College, Prairie du Chien, Wis., by Father Albert C. Fox, formerly vice-president of St. Xavier, Cincinnati. Father John Weiand, rector of St. John's University, Toledo, has been succeeded by Father F. X. Busch. Shortly afterward, Father Weiand became rector of Rockhurst College, Kansas City, as successor to Father Aloysius Breen. Father John Neenan, formerly pastor of St. Xavier Church, Cincinnati, has been appointed Superior of the Honduras Mission, taking the place of Father Mitchell.

Father Conroy's Pamphlet.—Father Conroy, now K. of C. Chaplain at Great Lakes Training Station, author of "Talks to Boys," one of the most useful and popular books in our students' libraries in recent years, has lately published a keenly masterful pamphlet, "Religion With a Minus Sign," a refutation of the vagary of John D. Rockefeller, Jr., which appeared in the *Saturday Evening Post* some time since—"The Religion of the Inarticulate." Father Conroy, with his wonted ease and incisive clarity, attaches to Mr. Rocke-

feller's term "inarticulate" a meaning hardly grateful to that would-be church-maker, yet indubitably merited, viz., "disjointed," so that under our author's analysis the new construction becomes "The Religion of the Disjointed." The argument is clever and readable.

Cincinnati. St. Xavier's College—Courses in Sociology.—The need of men and women conversant with the Catholic viewpoint on Social Problems as well as of trained Catholic Social Workers has become very urgent throughout our country, and without the least doubt will become still more urgent as the war progresses and as the problems arising from the war will demand a satisfactory solution. Many of those generous men and women who have been actively engaged in Social Work in the past have felt the need of acquiring a better knowledge of the fundamental principles involved and of the best methods to be employed.

The President of St. Xavier College, recognizing this situation, considered it a patriotic as well as religious obligation to yield to the requests of those interested, and has made arrangements for the opening of courses in Sociology that will meet the need. The courses will include a study of Social Principles, Social History and Social Practice so correlated as to give the student a thorough theoretical and practical training in Social Service.

Florissant. New Master of Novices.—On September 22, Rev. William Mitchell was installed as Master of Novices. The new Novice Master has just returned to the States from British Honduras, where for the past few years he was Superior of the Honduras Mission and Rector of St. John's College, Belize.

Milwaukee. Marquette University—Medical School Endowment.—Marquette University Medical School achieved the greatest feat in its history when the $1,000,000 endowment fund was oversubscribed on September 30. The drive for the fund had begun last June, with $333,333 as a gift from the Carnegie foundation as an incentive. Friends and well-wishers of the University were to raise the remaining $666,666, and despite war conditions, not only was that goal reached but surpassed by some $19,000. Among other subscriptions, $200,000 was raised by a group of friends who wish their names withheld; $15,000 by the Knights of Columbus of Wisconsin, and $15,000 by the Gesù Married Ladies Sodality. The President of the University, Rev. Herbert C. Noonan, S.J., in a statement concerning the campaign said in part: "The $1,000,000 given by the Carnegie foundation and by the citizens of Milwaukee will, when invested, produce an income of about $50,000 annually. This, together with the income from the tuition of the students and other

sources, will satisfy the most pressing needs of the school and assure its permanence. To Milwaukee, a large medical center will mean much. The city responded loyally to the school's call and it shall reap rewards. Aside from the direct material gain, I can earnestly predict that in the near future, Milwaukee, as the result of Marquette's work, will become one of the largest centers of scientific research."

Omaha. Creighton University Summer Sessions.—The *Creighton Courier* announces the success of the sixth summer session of the University, with an enrollment of 227 students. One of the notable features of the year is the large number of applicants for the Master's degree. Many of these had taken their Bachelor's degree in other institutions. Nineteen States and Canada are represented among the students, and almost twenty religious congregations have members enrolled in the various courses. This sufficiently indicates the value of the summer sessions. As an additional educational and recreational feature select moving pictures are displayed on Mondays and Fridays. Ample provisions are thus made to render it possible for all our Catholic Sisters, who so desire, to secure their degrees from a Catholic University.

Prairie du Chien, Wis. Campion College—Laymen's Retreats.—Two Laymen's Retreats were held here during the summer under the supervision of Rev. John Donoher, assisted by Rev. John McNichols, of Marquette University. Each retreat found about ninety men in attendance. The student scholastics of the Missouri Province, who were spending their vacation at the college at the time, assisted materially in making the three days pass profitably and pleasantly for the exercitants.

St. Louis University. New Regent of Medical College.—By an appointment of the Rev. A. J. Burrows, S.J., Provincial of the Missouri Province, on October 6, Rev. Charles Cloud became Regent of the St. Louis University Medical College, succeeding Rev. John Burke, who, at present, is recuperating from a protracted illness at The House of Third Probation, Brooklyn, Ohio. For the past three years Father Cloud has been Minister of the Missouri Province Philosophate at St. Louis, at the same time being engaged as Ethics Lecturer to the Philosophers of the third year. He is succeeded in this capacity by Rev. Thomas Wallace, who formerly held the Chair of Ethics at Creighton University, Omaha, Neb.

Scholasticate.—The programs for the Theologians' and Philosophers' Academies for 1918-19 are as follows:

Theologians' Academy—October 9, Mr. Whipple, The Ultimate Foundation of Obligation in International Law;

October 23, Mr. Grueter, The Influence of the Church in the Development of City Hospitals; November 27, Father Erbacher, The Holy Sacrifice of the Mass; December 11, Father Crowley, The Right to Work; January 8, Mr. Donnelly, Modern Theories on the Resurrection of Christ; January 29, Mr. Gruenthaner, Evolution of Religion; February 19, Mr. Doonan, The Hexæmeron; March 5, Mr. Young, Intolerance; April 2, Mr. Ellis, Organization and Development of Parishes in the United States; April 30, Mr. Cody, Christ's Teaching on the Kingdom of God.

Philosophers' Academy—October 16, Rubber: Its Production and Manufacture, Mr. R. Walsh; November 20, Variations of Systematic Species, Mr. A. Hahn; December 18, Vaccines, Mr. B. Sellmeyer; January 15, Canal Construction, Mr. W. Gormaly; February 12, American Dyes and Dyestuff, Mr. E. Barton; February 26, Electric Transmission for the Motor Car, Mr. T. Reynolds; March 14, The Boy Christ in Art, Mr. B. Horn; March 26, Camp and Army Sanitation, Mr. J. Scott; April 9, Psychology in Education, Mr. T. Lynam.

Volunteer Teachers.—Owing to the record-breaking attendance this year occasioned by the installation of S. A. T. C. Units in practically all our colleges, Rev. Father Provincial was forced to call upon the theologians and philosophers to volunteer their services as teachers during the present crisis. About twenty were chosen and are now engaged as instructors in the different colleges and universities of the Province.

Commencement.—213 young men received their degrees at the graduation exercises of St. Louis University. Medical, dental and theological graduates showed no decrease and saved the day, for the other departments had been fearfully depleted by the call of war. Last year 64 received the degree of LL. B.; war was not the only—and not the principal—reason, but this year this degree went to but 8 students. Seventy-one left the class of Commerce and Finance at the call of their country since October. The Arts class has been thinned down worse than either of these.

The address given by Judge Constantine Smythe, of the Court of Appeals, D. C., gave universal satisfaction for its perfect blending of true Catholicity and patriotism.

War Notes.—It was a surprise, as illustrating the enthusiasm with which the students of Catholic schools plunged into the war, some time ago when the *Evening Missourian,* the official organ of the Missouri University, under the enormous headline, "University of Missouri Answers War Call," wrote exultingly as follows:

"The University of Missouri has well caught the spirit of

'do your best to help win the war.' It is estimated that between 1200 and 1300 former students, graduates and members of the faculty and the administrative force are now in war service. The service flag at the Missouri Union has 862 stars."

The St. Louis University could parallel these lines as follows:

"It is estimated that between 2000 and 2100 former students, graduates and members of the faculty and the administrative force are now in war service. The service flag at the Administration Building has 1020 stars."

When one considers that Missouri University receives about $400,000 annually from the State, and that it has had for years about three times the enrollment of St. Louis University, one sees the source of wonder.

A "Blue Devil" at the University.—France has sent us some strange visitors. The last contingent were known by no other name than that of "Blue Devils." The city of St. Louis gave these wounded heroes a royal reception. One of these "Devils" proved to be a very modest, genial and devoted priest, M. l'Abbe Francois DesMares, who was from the church of Notre Dame Auxiliatrice of St. Malo. He was our guest at the University all afternoon and evening the day his party visited St. Louis.

St. Mary's College, Kan. New Rector.—On August 24, Rev. William E. Cogley, former Principal of Marquette Academy, Milwaukee, Wis., was installed as Rector of St. Mary's College. He succeeds Rev. William Wallace, who left for Prairie du Chien, Wis., to assume the duties of Procurator of Campion College.

Laymen's Retreat.—Four Laymen's Retreats were conducted at St. Mary's this summer, having a total attendance of 160 men. The Laymen's Retreat Movement at St. Mary's for the past few years has been under the direction of Rev. A. J. Kuhlman. Father Kuhlman was assisted this year by Revs. M. A. Leary, H. P. Erbacher and J. A. McWilliams.

Cadet Corps.—In addition to the S. A. T. C. Unit established here, the college has provided military training for students in the High School Department, as well as for all those otherwise disqualified for the Government unit. This Students' Cadet Corps, having a roll call of about 350, is under the supervision of Coach O'Rourke. Mr. O'Rourke, with several of the students of last year, attended the Officers' Training Camp at Fort Sheridan during the summer months, and since the 1st of September has been hard at work introducing the military regime at St. Mary's. The entire school is now run on a strictly military basis, the Senior Cadet Corps occupying Loyola Hall, the Junior Sec-

tion remaining in the former Junior Building. Both these divisions are entirely separate from the S. A. T. C. Unit which has its headquarters in the McCabe Building.

Toledo, O. St. John's University.—The entire unit of St. John's University was transferred to Campion College, Prairie du Chien, Wis. The University had been authorized by the Government to establish a unit here, but owing to a lack of barracks facilities it was deemed advisable, with the approval of the War Department, to adopt the above mentioned plan. Accordingly, on September 25, 110 St. John's students marched in parade to the station where they boarded the train for Prairie du Chien, Wis., to enlist in the Campion College S. A. T. C. Unit.

New Orleans Province. *Mobile—Spring Hill College Training Unit.*—Spring Hill has been appointed by the Government a member of the Reserve Officers' Training Corps. All the boys will receive the training, but only those in the collegiate department will be recognized as members of the corps.

The College Recognized by the University of Alabama.—After the inspection of the College by Prof. Thomas, of the University of Alabama, the Dean of the University wrote as follows to Rev. Father President: "I congratulate you most sincerely on the high character of the work your students are doing, and the exceptional opportunities they have for the highest grade of college work. We shall in future be glad to grant to your graduates full credit for the work they complete in Spring Hill College. This means that your graduates will be admitted without condition or examination to our graduate school of Arts and Sciences, to the first year's work in our School of Law, and our School of Medicine in Mobile, and to the sophomore year of our School of Engineering. This is the maximum credit we grant to any college of arts and sciences."

The Laymen's Retreats.—This movement is going forward with ever increasing success. Two years ago about 45 men made the retreat at Loyola House, Battles Wharf, Ala. Last year it was decided to hold the retreat at the college, rooming the men in the new Quinlan Hall. The result was beyond the fondest expectations, 76 men making the retreat under the Rev. J. C. Kearns, S.J. This year two retreats were given, the first in June, by Rev. Father Rector, and the second in August, by the Rev. J. J. Navin. Eighty-six attended the first, and 24 the second, giving a total of 110 for the year. Among these were the Mayor of Mobile and many other prominent men. The retreat idea is making itself felt in this city, and this, together with the fine spirit of cooperation manifested by the secular clergy and the zeal

of the men themselves, leads us to hope that next year three retreats will be required.

At the request of the ladies of Mobile that they too be permitted to share the benefits of this movement, a retreat for ladies was given at the Visitation Convent by the Rev. Father Rector. It was the first of its kind given in Mobile, and if any apprehension was felt as to its success, this was entirely removed when 68 retreatants attended the opening exercise.

Golden Jubilee of Father Charles A. Klein.—On August 1, Rev. Father Charles Klein celebrated the Golden Jubilee of his entrance into the Society. The Jubilarian was the guest of the faculty of Spring Hill on that day at an informal reception given in his honor. His Lordship, Dr. Allen, Bishop of Mobile, was present, and the event was marked by the reception of telegrams from the various houses of the province, and by a letter from Very Rev. Father General, the text of which was as follows: "Hac igitur occasione dum omnia fausta auguror gratiasque ago pro tot tantisque laboribus ab illo in servitio nostræ Societatis impensis quinquaginta Sacra ad ejus intentionem dicenda offero et specialem benedictionem ex corde ei impertior, Meque et Societatem ejus sacrificiis valde commendo."

Father Klein was born on December 19, 1848. At the age of eight he was sent to the Convent of the Sisters of Mercy. At twelve he attended a high school conducted by secular priests, and studied medicine at the completion of his course for two years. When twenty years old he asked admission into the Society after having attended a mission given by our Fathers. This, however, was impossible, owing to the impending expulsion of the Jesuits. After some months of deliberation Father Klein resolved to come to the States, and arrived in New York with a letter of recommendation from our Fathers for admission into the Society. After a two-months' stay at the college of St. Francis Xavier, 16th street, he proceeded, in July, to Montreal, and entered the Novitiate on August 1, 1868. After his vows he taught a year in St. Mary's College. Proceeding South the following year, he came to Spring Hill. In October, 1872, he was called to teach at the College on Baronne street, New Orleans. He remained here for four years. Returning to Spring Hill he began his Philosophy, which was finally completed in Woodstock, and followed immediately by Theology. On June 11, 1881, he was raised to the priesthood. Then came a period of teaching for seven years, followed by tertianship at Frederick in 1888. He was vice-president of Galveston for the following five years, and was appointed procurator of the New Orleans Province, which office he held for nineteen years. This time was

marked also by the good Father's untiring zeal in the giving of retreats, hearing confessions and in teaching catechism to the college boys. In 1913 he inaugurated a three-year term of office as Secretary of Loyola University, New Orleans. But the constant strain of so many years of responsibility was telling on the now white-haired priest, so he was retired to Mobile as assistant pastor of St. Joseph's Church. Here he remained till a few months ago when he returned to Spring Hill, his first home in the South in 1872. Father Klein has lately been appointed Spiritual Father to the community on Baronne street.

New Orleans. The Red Cross Play.—On May 22, the Dramatic Association of the College presented a drama, "Major Dalton, U. S. A.," for the benefit of the Red Cross. The play was an adaptation of a Civil War drama composed by two members of the faculty. Throughout the entire performance the youthful actors controlled the emotions of the audience and won the applause and congratulations of the city. The financial success of the play was assured when the Red Cross Committee, to whom entire charge had been given, announced that $1,100 had been realized from the performance. The most impressive moment of the evening was the reading of an ode at the unfurling of the service flag. One of the students, arrayed in the uniform of Uncle Sam, touched the heart-strings of the audience and the resulting note was that of deepest appreciation. The ode was a forceful tribute to the flag of the nation, to the humanity manifested by the Red Cross, and to the loyal sons of the Purple and White who have dedicated their all and gone forth to fight for the cause of Democracy in the service of America. The tableau vivant, which accompanied the reading of the ode, brought the spirit of patriotism to a fitting finale. The program was concluded with the Star-Spangled Banner.

The New Course of Studies and Military Training.—In order to meet the educational demands of the South, it has been decided to change the old course of studies to the recognized four years of High School and four years of College. Together with these two new courses have been introduced: a two-year course in business, taking in the branches of Twentieth Century bookkeeping, stenography and typewriting, rapid calculation, Palmer penmanship, commercial geography, commercial law, business English, and also higher accounting which will prepare one for the C. P. A.; also the usual college pre-medical course. Mr. P. J. Joyce will be in charge of the business course, assisted by Prof. Barré of New Orleans. Prof. Thompson will be in charge of the pre-medical, assisted by Mr. W. Ruggeri, S.J.,

professor of elementary biology, and Mr. J. Deignan, S.J., professor of chemistry.

New Provincial and Other Changes.—On March 6, 1918, the Rev. Emile Mattern became provincial of the New Orleans Province, relinquishing the office of Master of Novices which he had held for the past six years. Father John M. Salter became Master of Novices, and on June 7, Father James De Potter, the former Socius of Rev. Father Provincial, became Rector of St. Stanislaus College, Macon, Ga. Father M. A. Grace was succeeded as Rector of St. Charles College, Grand Coteau, La., by Father Emile Diebold, on October 8, 1918. Father Thomas A. Carey is the Socius of Rev. Father Provincial.

War Chaplains of the Southern Province.—The answer of the Southern Province of the Society to the call for Army Chaplains was so generous, that not only did it exceed its quota, but Rev. Father Provincial received a letter in recognition of that fact and expressing the gratitude of Bishop Hayes.

Writing under date of September 18, 1918, Father Joseph P. Dineen, after dealing with some business matters, says:

"I take this opportunity of expressing to you the sincere gratitude and appreciation of our Chaplain-Bishop of all the sacrifices and generous offerings of your priests you have made to our Chaplain Corps. The Bishop will never forget your kindness.

"(Signed) Jos. P. Dineen,
Secretary to the Bishop."

This assurance of Bishop Hayes was an added testimony to that already given by Rev. Leslie J. Kavanagh, head of the K. of C. Chaplains of the Southwestern division.

Ten Chaplains have been provided, of whom one has already received "his baptism of fire."

The College of the Immaculate Conception, New Orleans, La., sent two Fathers: Father Thomas Slevin, who began work at Camp Shelby, Hattiesburg, Miss., and was later stationed at Fort Bliss, El Paso, Tex.; and Father Oliver Semmes, who went to Camp Pike, Little Rock, Ark. From the Sacred Heart College, Augusta, Ga., Father Henry Fleuren is serving at Camp Hancock; while from the college of the same name, Tampa, Fla., Father Aloysius Padilla set out for Fort Bayard, New Mexico. Father John Stritch took up the office of K. of C. Chaplain at Camp Beauregard, Alexandria, La., and is now stationed at Camp Shelby; while Spring Hill, at the close of the school year, sent its Vice-President, Father Andrew Doherty, to follow Father Stritch, and he is working at Fort Logan, Houston, Tex.

The Missionary Band was called upon for its quota, and

Father Peter O'Sullivan was sent to Camp Travis, San Antonio, Tex.; while our Residence at Key West, Fla., supplied a chaplain for the Naval Station and Aviation Camp there, in the person of Father Peter MacDonnell.

Finally, St. Charles College, Grand Coteau, La., gave Father Peter Philippe to Camp Doniphan, Fort Sill, Okla., and sent Father Terrence King, a Regular Army Chaplain, to France. Father Philippe has since been called by Bishop Hayes for overseas duty. We will let Father King tell his own story.

CHAPLAINS' TRAINING SCHOOL,
CAMP TAYLOR, LOUISVILLE, KY.

REV. AND DEAR FATHER PROVINCIAL, P.C.:

There's one thousand and one things to tell on my life here—I'll give a bare outline of a day's work. (Father King here states the different duties from Reveille at 5.45 A. M. till Lights Out at 10.30 P. M.) He then continues: "I have passed satisfactory physical examinations in all things. The troops at Camp Taylor are from Ohio, Indiana, Kentucky and Illinois. A fair per cent. of Catholics here. Two K. of C. Chaplains, and a Passionist K. of C. Chaplain. There are 90 clergymen here training to be chaplains, of whom 21 are Catholic priests — Paulists, Augustinians, Capuchin, Franciscan, Sulpician, two Redemptorists, two Jesuits, and the remainder Secular priests. A fine and representative body of men, both secular and regular. Two preachers are appointed for each day of class. We must preach before the whole school, and the sermon runs for 15 minutes. We Catholics, give Catholic sermans, Protestants give Protestant ones. The priests get up at 4.30 or 5, in order to have Mass said in time for gymnastics at 6.15. We say Mass every morning."

General conferences are held from 6.30 to 7 P. M. The Catholic Chaplains, with the Regular Army Chaplain, hold Sectional Conferences from 7 to 7.30.

I will write later, and let you know of my program. Begging a memento in your Masses, I am

Your Jesuit Chaplain with Uncle Sam,
TERENCE KING, S.J.

REV. AND DEAR FATHER PROVINCIAL, P.C.:

I have been formally and officially detailed Professor of French; the period is from 11.15 to 12, the same amount as is given to Military Law and International Law. The Y. M. C. A. tried hard to secure this office, but I spoke up for myself, my ability, and knowledge of French and France. The result is that I am the official instructor. This position puts me on the Faculty of the Training School. The priests

are delighted that a Catholic priest has such an important position. The Mormons, Baptists, Presbyterians, Episcopalians and all other sects must attend the class and be taught by a Jesuit.

The days are speeding and I hope to be in France soon. May the 25th will soon be here, and that day will end the school, and we will be commissioned and assigned. . . . I hope to be in France soon. Father O'Hern, Paulist, Secretary of the Catholic Chaplain Bureau at Washington, was here Sunday. He told me my services as French interpreter are of prime value, and he will present my qualification to the War Department—so I hope to be in France soon.

Father O'Hern gave a most interesting talk. He says: "All day long the Generals at Washington come into my office to pat me on the back, and congratulate me because of the thrilling records made by the American Chaplains in France with Pershing. A Father Farrell and O'Connor have been decorated, and Pershing has cabled to have these two priests appointed officers of the line to lead the troops in battle. They are worth ten captains."

New York, June 3, 1918.

Rev. and Dear Father Provincial, P.C.:

I received my commission of First Lieutenant. Furthermore, I have been instructed to report to the General commanding port of embarkation, and when I arrive in France, to report to the General commanding the American Army over there. I shall sail for France in about ten days; I am getting my outfit ready.

Lieutenant King, *Chaplain U. S. Army.*

France, July 8, 1918.

Rev. and Dear Father Provincial, P.C.:

The censor lets me tell you that I am in France; left the U. S. A. at an Atlantic port in June, that the mode of conveyance was a boat, and that no "sub" sank us, and that we arrived safely in France. Other items might be written concerning the voyage, but I would not be safe in writing them.

I have been assigned to the 18th Infantry Regulars, 1st Division. Where we are operating, I am not allowed to say; but it is very much up on the front. Coming over I was able to say Mass every morning out on deck, and had a mingled congregation of white sailors and soldiers, with a dozen coons. It was surely a glorious feeling to see the waves racing all around, to hear the wind in the rigging, to know that there might be a treacherous "sub" watching for us, to observe the piety and devotion of the kneeling worshippers at the Holy Sacrifice; to recall that scene of the

storm on the lake, and the cry of fear from Peter, and the calm assuring words of our Lord walking upon the waters! And lastly to turn around with the same Lord in my hands and say: "Ecce Agnus Dei—Corpus Domini Nostri Jesu Christi custodiat animam tuam in vitam æternam"—and a sailor and a soldier would receive Him from my hands, while the decks swayed beneath us. Wonderful —thrilling—glorious are the words to describe it all!

In several of the cities I have called upon the French Fathers; and how glad they were to see "un sauvage Américain Jésuite comme eux habillé en soldat et aumônier de l'armée de notre Uncle Sam!" They would gaze and exclaim as only the French can. I met two Jesuits who were with me in Hastings, as well as my professor of Moral Theology, who is Père Gardette, now in the French Army.

After some further business explanations, Father King concludes: "I'll write again sometime, i. e., if a shell does not write 'Hic Jacet' all over me."

In another letter to one of ours, written at the same time, Father King says: "Here I am in France, and at the moment of writing, a plane is buzzing above me, out on a scouting or message enterprise. The town in which my regiment is billetted is as old as the soil itself—old houses, and old roads, all in a dilapidated state because of the absence of the owners and laborers, who are dead or dying, or fighting for France."

The French, in their vivid and enthusiastic manner, welcomed me to their secret bunny places—"Tiens! un Jesuite Américain! que nous sommes contents de vous voir et vous souhaiter un bonjour!" Lots like that they spoke; and you may be sure "yours truly" handed it back in style.

I say Mass whenever and wherever I can get a place to do it in. I carry a very complete trench kit given me by the Chaplains' Aid Association of New York. The chalice is the personal gift of the girls cared for by the Madames. I travel a great deal—sometimes by day, sometimes by night: sometimes in trucks, sometimes in trains. Thank God I've always liked games and exercises; it helps as nothing else can.

In a Forest in France, August 8, 1918.

Rev. and Dear Father Provincial, P.C.:

Here I am with trenches all around me—barbed-wire, camouflaged gun positions, hidden roads, with the smoke of an army kitchen on wheels floating up through the tree, and your subject waiting with tin knife, fork, pan and cup for some black coffee, stew and bread.

No, there is no "carte de jour" here for me to select my dishes from; only table d'hôte which, in the army, during

war means trust to luck and Uncle Sam for something to eat. Ordinarily I eat with my Colonel and other officers. When this can be done we have plates (no two mates), also cups (idem as to dissimilarity). Possibly we have butter! Yes, it is a delight to have it, but it is rare.

My Colonel is from South Carolina, a splendid and determined soldier, and at the same time an agreeable companion. Having two aumoniers in the 18th—one your S. J. contribution to Uncle Sam's Army, the other a Baptist; the Colonel, in order to distinguish between the two of us, calls me Father, and my comrade Chaplain. None of the officers nor the Colonel are Catholics; and yet, following the procedure of the Colonel, they all call me Father. When I tell this to the French priests—be they Curés or Jesuits, they murmur: "Que c'est gentil de votre Colonel," "Si nous avions la même fraternité dans notre armée," etc., etc., and you know how the Frenchmen long for such entente cordiale between the officials of the army and the men in things religious!

I am very fortunate from the viewpoint of battle and glory, to be assigned to the 1st Division, 18th Infantry. It is a well-known regiment, accomplishing all it undertakes, and getting decorated therefor. Voici une histoire. In the great July offensive which drove back the Germans to the Aisne, the 18th Regiment won two Legion of Honors from the French General for gallant service—one of the "décorés" was Lieut. Daly, a fine Catholic officer.

The 31st of July was spent by me as never before. I said Mass in a noted cathedral, where almost 500 years ago Blessed Jeanne d'Arc knelt at Mass and received our Lord. Of course I pray a great deal to her when in her part of France. I lunched that day with a K. of C. Chaplain, Father O'Connell, a Santa Clara graduate. In the evening I saw Father Mortell of the Missouri Province. He has not been in any battle yet, although he has been in France longer than I, and longer in the service.

I always say Mass when I can; sometimes in a room, sometimes in an office; sometimes with assistants, sometimes all alone. I'm planning to go from trench to trench, and say Mass, if it can be done safely. The German likes to send over shells to annoy us; his aeroplanes like to spy around to see our defenses. It may be dangerous to assemble many soldiers together; the Germans could bomb us from the sky, inflicting many casualties on the regiment.

Everywhere we go the French greet us enthusiastically. "M'sieur l'aumonier, grâce à l'Amérique, nous sommes sauvés. C'est grâce à vous que nous ne sommes pas Boches maintenant."

Servus tuus in Christo,
TERRENCE KING, S.J.,
Chaplain 18th Infantry.

FRANCE, August 15, 1918.

TO ONE OF OURS:

'Tis Our Lady's Feast in summery France! I said Mass this A. M. for a mingled congregation. There's a great deal spoken and printed of enthusiasm for the "Entente" between us and France—a great deal too about the unity of the varied Allied Armies; but after all, in my little woodland chapel, after the soldiers of two great nations had confessed, heard Mass and received, I said to myself: "Here is the firmest of Allied Anythings"; and the words of the hymn took on a meaning they never had before for me:

"Jesu quem velatum nunc aspicio,
Oro fiat illud quod tam sitio,
Ut Te revelata cernens facie,
Visu sim beatus tuae gloriae."

A French soldier served my Mass for the simple reason he was better prepared. I had a Doughboy's word that he would serve, but he fell down before this "going over the top" exploit. The Frenchman came to the rescue. But the Doughboy was braver earlier in the A. M. When I arrived at the Chapel, "Frenchy" came outside and asked me to hear his confession. There we stood beneath a tree, both of us with heads bowed—the old, told story. When this Frenchy was done, he went inside and told another to come out. These Frenchies would not confess "in the open" so to speak —the "open" was the bare corner near the altar—no confessional. But my U. S. Doughboys "went out into the open" in fine style. When no other Frenchies came out, I entered the Chapel, and then it was that a Doughboy stepped up right in front of everyone, and said he wanted to go to confession. There was no secret place, so he knelt by the altar step and I sat on a bench.

All over France, west, center and north, wherever I've been, I've asked Curés about our Catholic soldiers. "Father," they replied, "your soldiers are admirable; without human respect, either at Mass or Confession; they are always serious with regard to religion." Pretty good praise.

I've been in the big July battles. It was awful! I saw fights in the sky, fights between tanks, fights between foot-soldiers. I think I've seen and heard enough to last me to the end of my days. Here's a sample of my July days. At 7 P. M. get into motor trucks, and ride all night long, sitting

on the rim; no comfort, no sleep. Then at 10 A. M. get down from the truck in a deep forest. Immediately I flop over on the ground, and am soon asleep. About 3 P. M. I sniff something cooking, and forthwith I hurry over to the kitchen, and get a helping of meat, beans, corn-bread, and some dessert, with a generous cup of coffee. Believe me, as the Doughboys say: "Such grub goes fine!" Then at 7 P. M. we hit the trail again, and after an all-night march on foot, we reach, at 4.20, a hillside bristling with 75's. At 4.30 a terrific barrage is uncorked, and served to the Germans, and our men behind the tanks go over the top.

Such a day of slaughter for the Germans, and wounds for us; and while the U. S. advances on the ground, high in the sky 30 aeroplanes swarm and spy, and notify the artillery and bomb the retreating Germans. When night falls I am in a wheat field, with the dying and the dead; anointing, hearing confessions, baptizing. I did a great deal of anointing, confessing and baptizing. One Protestant was from Mobile; I found him in a wheat field through which we had advanced. He was never baptized. Readily he believed what I taught him in a few minutes, was baptized, and smiled his last that July day.

France, September 5, 1918.

Rev. and Dear Father Provincial, P.C.:

The last time I wrote to you we were in a large town, well known to you. The name was Toul. There were no Jesuits there, but the Curé of the Cathedral is a friend of our Fathers in Nancy, and therefore I was the "bienvenu." Indeed, everywhere I go it is the same; I arrive at the house of the Curé, I tell him I am a Catholic priest and a Jesuit. Invariably he answers: "Well, mon Père, this is the first time I make the acquaintance of an American Jesuit; but if you are as 'gentil' as the French Jesuits, I do not ask for more."

While I was in the trenches, at such-and-such a village, my great chum was a lieutenant named Kaiser! A graduate of Creighton, Omaha, and of an Irish mother and a German descended father. The only thing against him was his name. Very few of the officers are Catholics; the reason is that the 18th is not a National Army, but a Regular Regiment. Usually the regulars are Protestants. But now we have several new officers sent to us after the Soissons offensive. In that attack we lost many men, wounded and killed. The replacements came from the new National Army, and this army has many Catholics in it.

The Soissons attack was brilliantly carried out by my regiment. Every day it reached its objectives, and in the

report of our Commanding General, he praised particularly the dash and success of the 18th. Pretty soon we will be in another big engagement, and I will be happy. It is on the battlefield, rather than in the rear rest-areas that I feel I am doing a priest's work. I serve Catholics, Protestants, Americans, French and Germans on the same battlefield. I know only three words in German: "Priester," "Katholische," "Evangelische." If the dying German opens his eyes in recognition when I say, pointing to beads and crucifix, "Priester," and shakes his head affirmatively, when I point to him and ask him "Katholische," then I strike my breast to indicate that he is to be sorry for his sins. Then when he assents, by striking his breast and kissing my crucifix, I give him absolution and Extreme Unction. Everyone around looks on wondering at me. The poor Protestant Chaplains do not know what to do. They help as stretcher bearers, etc. But as for direct spiritual business, auprè des mourants, they are negative. Each time I can so absolve a German, it makes me thank God that I am a priest.

When you hear the martyrology read, and the city of Soissons mentioned as the home of a Saint or Martyr, think of your Dixie subject, and beg that Saint and Martyr to bless him and his work A. M. D. G.

TERENCE KING, S.J.

NEW YORK. *"America." The Pope's Approval of America.—To the Reverend Richard H. Tierney, Priest of the Society of Jesus, Editor of the Weekly Review, America, Now in its Tenth Year. Beloved Son, Health and Apostolic Benediction.—America,* the weekly review, of which you are editor, is now in its tenth year. From the outset it has united its forces to those agencies which tend to make the Divine efficacy of the Church felt throughout the length and breadth of North America. We have, as you know, always held the spread of newspapers and periodicals to be a most effective means of forming public opinion; and since the unprincipled, wrongly, but with great cleverness, adopt this way of disseminating what perverts men's minds and hearts, it is surely incumbent on the good to be no less strenuous in making use of this self-same means of propagating all that makes for sanctity, uprightness and nobility of life. It was with this object that you undertook the work of giving a clear and accurate exposition of Catholic principles and activities, and, when occasion offered, of defending them against every attack. You have adhered steadily to your original purpose, and in consequence have done much to further the interests of your countrymen and especially those of your own Faith. We congratulate you; and we desire that in the

future, as in the past, you should continue to render signal service to the cause of Catholicism. It is extremely important to have at hand a norm of thought and action, which shall keep before men's minds the precepts of the eternal law and not let them be lost sight of in the mad rush after the goods of this life. And so, it is Our wish that all who are conscious of this fact should give you every assistance in their power to extend still more widely the beneficial influence of your work.

As an earnest of the Divine favor, which in Our paternal affection we invoke on you in all its fulness, We bestow on you, beloved son, on your associate editors, and on all who help you, Our Apostolic Benediction.

Given at Rome, at St. Peter's, the fifth day of May, in the fourth year of Our Pontificate.

BENEDICT XV, POPE.

Xavier High School.—Xavier High School has the unique privilege of having two chiefs of staff: Major General James F. McAndrew, Chief of Staff of the American Expeditionary Force, and Brigadier General Hugh A. Drum, Chief of Staff of the First Feld Army. As a result of thirty years of military training under officers detailed by the War Department, the school has over 600 in the service of our country, of whom more than one in every three is a commissioned officer. In addition to the two generals there are two colonels, eight lieut.-colonels, seven majors, seventeen captains, one hundred and eighty lieutenants and ensigns. To this list are to be added over thirty chaplains, all of whom are, of course, at least First Lieutenants, while seven hold the rank of captain and one that of major. Of the remaining, many are non-commissioned officers or are in Reserve Officers' Training Camps. Five of Xavier's sons are reported as having rendered the supreme sacrifice in the service of our country, while at least two have won the "Croix de Guerre."

Fordham University. Commencement of 1918.—Fordham University conferred 187 degrees at the seventy-third annual commencement on June 12, 1918. These did not include the graduates of the School of Medicine which, on February 14, conferred the degree of Doctor of Medicine on 62 graduates. These young physicians had continued their course during the preceding summer months so that they could be of service to the Government at an earlier date. The 187 degrees conferred included 8 honorary degrees; 3 of Doctor of Philosophy; 7 of Licientiate in Philosophy; 8 of Master of Arts; 24 of Bachelor of Arts; 10 of Bachelor of Science; 80 of Bachelor of Laws, and 47 of Graduates in Pharmacy, a total for 1918 of 249.

In the absence of Cardinal Farley who was too ill to attend, Rt. Rev. Mgr. Joseph F. Mooney, '67, V. G., presided. The address to the graduates was given by the Hon. David I. Walsh, former Governor of Massachusetts.

During the exercises a completely equipped ambulance was presented to Fordham for the use of the Fordham Ambulance Unit now serving with the French Army, by the Alumnae of St. Elizabeth's College, Convent Station, New Jersey.

On the Sunday preceding the commencement, the Baccalaureate Sermon was preached by Father Daniel J. Quinn, S.J., in the newly decorated University Church.

The usual festivities in connection with the Alumni Reunion, a feature of Fordham's commencements for the past three years, were omitted this year on account of the war, in which, at present, 1,520 of Fordham's sons are serving.

Fordham University S. A. T. C.—The Fordham University S. A. T. C. opened on Monday, September 30. In this Training Corps are combined Fordham University, Brooklyn College and St. Peter's College, Jersey City. On the opening day the Army Unit numbered 500, the Naval Unit, 80. These numbers do not include the students of the Medical and Law Schools. Because of the Naval Unit, the special branches of Navigation and Radio have been added to the regular course prescribed in the S. A. T. C. The Training Corps in in charge of Major Robert Milburn, Commandant, with twelve lieutenants as assistants.

Junior Hall (Second Division), and St. John's Hall have been given over completely to the S. A. T. C., the former for the 20-year olds and the pre-medical students; the latter for the 18 and 19-year olds, while the Alumni Hall and rooms are occupied by the Naval Unit.

The first floor of Senior Hall (First Division), together with the regular students' refectory are used as a mess hall for all the members. The Church is used for a chapel for the Army; the students' chapel for the Naval Unit, and the regular High School and Freshman boarders.

For recreation quarters the Knights of Columbus will build a hut on the old tennis courts just back of Junior Hall. The moving picture machine has been put in the Auditorium, where various entertainments will be held.

As the majority of the Medical School students are already members of the Medical Enlisted Reserve Corps, practically only the members of the Sophomore and Freshman classes will belong to the S. A. T. C. For these and for the S. A. T. C. members of the School of Pharmacy, barracks are being built near the Medical School buildings. Only first

and second-year students will go into barracks; third and fourth year will be on an inactive status.

High School and Freshman Classes.—The classrooms in the Auditorium and Senior Hall are used for the High School and Freshman classes, and the rooms in Senior Hall for the boarders, about 100 in all. Freshman class has 35 members, the High School classes, about 400.

Military Field Mass of Requiem. Conferring of Degrees on Members of French Commission to United States.—On Saturday, November 2, Fordham saw another manifestation of its active part in war work, which, in impressiveness, was second only to the scene on the campus in the early summer of 1917, when the Ambulance Corps left for the battle-fields of France. That was when the war was yet young; and now as the various fronts were quieting and peace was near at hand, it was strikingly coincidental that Fordham should, through the Holy Sacrifice of the Mass, bring spiritual comfort to the precious souls who had given their all for their country, even as in the opening days of this great conflict, sons of Fordham had ministered to the bodily suffering of men mangled and torn for the cause that they themselves have since championed.

A Military Mass in the open air, celebrated by a distinguished son of Fordham and attended by 600 of her sons in the uniforms of army and navy, as well as by official representatives of France and Switzerland and prominent educators of our own country, was a manifestation of Catholic Faith that plainly made a profound impression upon the non-Catholics present and brought deep consolation to those of the Faith who could appreciate the deeper significance of it all.

A special guard of honor, headed by a military band met our guests at the entrance to the grounds and escorted them to the Administration Building where, after being formally received by Rev. Father Rector, they prepared for the Mass. The most distinguished members of the French Commission present were His Lordship, the Rt. Rev. Eugène Julien, Bishop of Arras, France, and President of the French Commission; Monseigneur Alfred Baudrillart, Rector of the Catholic Institute, Paris, and a member of the French Academy; Rev. Père Guillemant, V.G., of Arras; Abbe Flynn; Capt. Detliort, President of the Alumni of the Catholic Institute; Lieut. Flory; Abbe Klein and Monsieur Guonan, French Consul. Three members of the official Swiss Legation were also present. Prominent among local guests were Rt. Rev. Bishop Hayes; Mgr. Mooney, V.G., Adm., Mgr. Brann, Mgr. Carroll, Mgr. O'Hara, and Dr. J. J. Walsh.

In the procession were representatives of our own alumni, invited guests in cap and gown, Major and Mrs. Milburn, with officers of the S. A. T. C., members of the S. A. T. C., the Fordham faculty, the Rt. Rev. Bishops and Monsignori. Rt. Rev. Mgr. Mooney, Administrator of the Archdiocese, was celebrant of the Mass; Very Rev. Theophilas Wucher, S.P.M., Deacon; Rev. Peter Oates, S.J., Subdeacon; Mgr. Carroll, Master of Ceremonies. The cross-bearer, acolytes and assistants were in army and navy uniforms.

Yon's Requiem Mass was sung by the quartette from St. Francis Xavier's. After the Mass, Rev. Father Rector introduced the Rt. Rev. Bishop of Arras who delivered the eulogy of the French dead, followed by a eulogy of the American dead, by Rt. Rev. Bishop Hayes, Bishop Ordinary of the Army and Navy, Auxiliary Bishop of New York.

Immediately after the Absolution, the assembly adjourned to the Auditorium where, after an eloquent introduction by Rev. Father Rector, the honorary degree of Doctor of Letters was conferred upon His Lordship, the Rt. Rev. Eugène Julien, D.D., Bishop of Arras, and Monseigneur Alfred Baudrillart, Rector of the Catholic Institute. After appreciative responses by both the newly-made Doctors of Letters, Dr. Jas. J. Walsh closed the exercises by a brilliant address in which he reminded the audience that just one hundred years ago, the French Fathers who were to be the founders of Fordham, came to America. In conclusion, Dr. Walsh said: "We are with linked hands conferring upon the representatives of the French Church and French Catholic education in our midst our highest academic honors joyfully, knowing how little it must mean to them, and yet knowing too that nothing is more satisfying to parents' hearts than the little things their children do for them. We know too that in conferring academic honors, our Alma Mater is honoring herself. On the eve of our one hundredth anniversary, we are welcoming sons of France as Alma Mater welcomed the faithful French Jesuit teachers one hundred years ago."

After the bestowal of degrees, the faculty and guests had dinner in the community refectory. Fordham has seldom heard anything more thrilling than the brief after-dinner speeches of her guests.

When dinner was over, all attended the football game between St. John's of Brooklyn, and Fordham, and it was interesting to watch our French guests, many of whom had never seen a football game before. His Lordship, Bishop Julien, said: "It is a very wonderful game, but it shows the animal in the man,—doesn't it?"

At the conclusion of the game, a furlough of three days was granted the S. A. T. C., and as their snake-line zig-

zagged down the campus and the husky shouts of our boys died away in the distance, one of the most memorable days that Fordham has seen, found its fitting close.

The Question of Exemption for Students in Our Colleges Intending to Study for the Priesthood.—Letters were sent to the War Department in regard to the very important question by Father Joseph N. Dinand, then Rector of Holy Cross College, and by his successor in that office, Father James J. Carlin. The question is a very important one because of the Draft Law of May 20, 1918, including all men between the ages of eighteen and forty-five years, and the Students' Army Training Corps in our colleges.

The following answers were received:

War Department
Committee on Education and Special Training
Room 595, State, War and Navy Bldg.
Washington, D. C., July 20, 1918.

Joseph N. Dinand, S.J.,
President, The College of the Holy Cross,
Worcester, Massachusetts.

Dear Sir:

Your letter of July 11, addressed to the Adjutant-General, has been referred to this office.

The Committee desires to inform you that provision will be made by which your students who are contemplating entering a theological seminary may have full benefits of military instruction without violating the policy of the Government with reference to the exemption of divinity students. It is the desire of the Committee to administer the new plan so as to extend its benefits as widely as possible. The matter will be administered, in substance, as suggested in your letter, as proposed in the amendment to paragraph 3 (d). In the meanwhile you may encourage the enlistment of such men in the Students' Army Training Corps with the understanding that such an adjustment will be made.

Thanking you for your letter,

Sincerely yours,
(Signed) Ralph Barton Perry,
Executive Secretary.

August 19, 1918.

Reverend James J. Carlin, S.J.,
The College of the Holy Cross,
Worcester, Massachusetts.

My Dear Sir:

Reply to your letter of August 6 has been delayed owing to the bearing on your questions of the pending draft legis-

lation. Our letter of July 20 was based on the provisions of the Selective Service Act as at present in force. It is evident that important changes will now be necessary. In the first place, all voluntary enlistments have been suspended, and the understanding is that in future the Army will be recruited altogether through registration and induction. The young men in your institution between eighteen and twenty-one who would formerly have been eligible for admission will now, in all probability, be registered before they enter college, and it will require special legislation to give such men exemption. They will not fall within the Act of May 20, 1918, which granted exemption only to men then engaged in the study of theology. Your students who may be intending to enter theological seminaries will not have their status in relation to the draft prejudiced by becoming members of the Students' Army Training Corps, since, if over eighteen, they will be registered in any case. At the same time, by joining the Students' Army Training Corps, they will have some opportunity of undertaking studies looking towards a theological training.

It is understood that in an institution where a unit of the Students' Army Training Corps is established, theological students who are already exempted by law may enroll for the purpose of receiving the benefits of military instruction.

Yours very truly,

(Signed) RALPH BARTON PERRY,
Executive Secretary.

Not very long after this Rev. Father Provincial met in Washington, the head officials of the Committee on Education and Special Training. They received most favorably his suggestion that students intending to go on for the priesthood should be exempted, even though they should be members of the S. A. T. C. A circular was soon sent out by the Government granting the exemption.

Letters of the President and the Secretaries of War and the Navy accepting Rev. Father Provincial's Offer of Ours to the Government in the War.—Rev. Father Provincial, Joseph H. Rockwell, immediately after his appointment last July wrote to President Wilson and the Secretary of War, Mr. Baker, and the Secretary of the Navy, Mr. Daniels, offering to the Government the services of the whole Province. That this offer was very acceptable to the Government is evident from the answers that Rev. Father Provincial received. We publish them here.

THE WHITE HOUSE
WASHINGTON, August 6, 1918.

MY DEAR FATHER ROCKWELL:

May I not express the very great and sincere gratification caused me by your letter of August 4th, offering the Government your personal allegiance and that of the Province entrusted to your care. It is evident from your letter that you and those associated with you are finding many and very effective ways of serving the common interest in the present crisis, and I write to say to you how glad I shall be to keep in mind your generous letter, in case any specific occasion should offer for availing myself of your services either directly or indirectly.

Cordially and sincerely yours,
WOODROW WILSON.

The Rev. Joseph H. Rockwell, S.J.,
Provincial Maryland-New York Province,
30 W. 16th Street, New York.

THE SECRETARY OF THE NAVY
WASHINGTON, August 13, 1918.

MY DEAR MR. ROCKWELL:

I take great pleasure in acknowledging receipt of your letter of August 4th. It is indeed gratifying to know of the patriotic and generous offer of the Society of Jesus to serve the Government in any way possible during these crucial days. Especially do those who enter the naval or army service as Chaplains have a wonderful opportunity to serve their fellow men along spiritual, educational, and moral lines.

I wish you to know that your offer on behalf of the Society is deeply appreciated by the Department, and I am taking the liberty of handing your letter on to Chaplain J. B. Frazier, who has charge of all religious activities of the Navy.

Sincerely yours,
JOSEPHUS DANIELS.

Rev. Joseph H. Rockwell, S.J.,
Care of The College of St. Francis Xavier,
30 W. 16th Street, New York, N. Y.

WAR DEPARTMENT
WASHINGTON, September 4, 1918.

THE REVEREND JOSEPH H. ROCKWELL,
Provincial of the Society of Jesus,
30 W. 16th Street, New York.

MY DEAR FATHER:

I am sincerely grateful to you for your very gracious letter of August 4. I am happy to know that you are to

govern the Maryland-New York province of the Society of Jesus as its Provincial.

I deeply appreciate your courtesy in advising me of your appointment and in tendering the assistance and support of your order in the great cause to which the country has now consecrated itself. I shall consider it a very genuine pleasure to take advantage of your offer whenever and as frequently as the opportunity presents itself.

In the meantime I remain, my dear Father,

Respectfully yours,

NEWTON D. BAKER,
Secretary of War.

PHILADELPHIA. *The Gesù. Dedication of the New Convent.*—After many delays, due to the difficulty of obtaining building materials, our new convent was thrown open for inspection in the afternoon of Sunday, May 5. For those who availed themselves of the opportunity to examine the building, no description is necessary. Others may find it described in detail in the June, 1917, number of the *Church Bulletin.* The original plans have been carried out and the result is a building beautiful in its chaste simplicity and admirably suited to the end for which it is intended.

On Monday, May 6, Reverend Father Rector celebrated Mass in the beautiful chapel and the Sisters were finally settled in their new home. But one thing was wanting to complete the dedication of the building—the consecration of the altar. This ceremony was carried out on Saturday, May 18, Right Rev. Bishop McCort officiating, assisted by the Fathers and Scholastics of the church and college. The new chapel was dedicated under the invocation of the Blessed Virgin Mary, Queen of Peace. It is one of the first religious edifices, if not the very first, dedicated under this title, only recently sanctioned by Pope Benedict XV. The people of the parish are to be congratulated on the completion of the convent, in the face of innumerable difficulties. It should be a source of consolation to them that they have at last been able to provide a suitable home for the good Sisters who are laboring so devotedly in the interests of the children of the parish.

Church Debt Association.—This Association was organized in February, 1900, by the Rev. Wm. F. Clark, S.J., and made its first returns on the 20th of that month. It has for its object the payment of the annual interest on our heavy Church Debt, and the gradual reduction of the principal itself. The good results then looked forward to are being gradually accomplished year after year.

During the year, March 1, 1917, to March 1, 1918, as

appears from our report, the very generous amount of $5,764.30 was contributed, and when it is remembered that, after all, the greater number of our people are not in affluent circumstances, and have moreover, many burdens to meet, this total is an evidence of their devotion and generosity, for which we are sincerely grateful.

Our heartfelt thanks are especially due to the solicitors, who week after week, cheerfully go their rounds, undaunted either by the inclemency of the weather or the many other inconveniences of their self-imposed work of zeal.

We ask for our solicitors a continuance of good will and generosity on the part of our contributors. The work is the work of God, and God, who loves the cheerful giver, will not fail to bless and sanctify every home in which they are cordially and cheerfully received.

St. Thomas' Manor. Transfer of St. Mary's Church, Indian Head, and St. Charles Church, Glymont, to the Cardinal.—At the beginning of June, 1918, two of the Missions formerly attended by our Fathers from St. Thomas' Manor, and located at Indian Head and Glymont, were transferred to the Archdiocese of Baltimore.

The reason for this transfer was owing to the fact that these missions were at too great a distance from headquarters to allow the pastor to give proper attention to the scattered Catholics living in the west section of Charles County.

Since the beginning of the war, this difficulty was increased by an influx of Catholic army and navy recruits and builders of the Austin Construction Company at the Government Proving Grounds at Indian Head.

All this necessitated an extra Mass every Sunday, which the pastor was unable to supply without seriously interfering with arrangements in the other five missions over which we have charge.

The closing of this transfer was hastened by a request from Cardinal Gibbons that the Government employes and others be given every facility for hearing Mass oftener than once a month.

Accordingly, the two churches, St. Mary, Star of the Sea, at Indian Head, and St. Charles, at Glymont, were handed over to the Rev. Charles R. O'Hara, a secular priest of the Archdiocese of Baltimore, June 9, 1918.

The frame church of St. Mary, at Indian Head, was built some ten years ago by the Rev. William J. Tynan, S.J., at that time Superior of St. Thomas' Manor. The land on which this church was erected came as a donation from a Catholic parishioner, Mr. Frank E. Mattingly, residing at Indian Head.

The new church of St. Charles, at Glymont, or Cornwal-

ley's Neck, as the place was called from Colonial days, was built about five years ago by the late Father Joseph H. Hann, S.J.

It was set up on the site of a very old chapel which was erected about the year 1800, when an English Catholic named Charles Pye and his wife sold to the Rev. John Montdesir, an English secular priest and to his successors, a plot of ground in that locality, one acre of which was to be used for the building of a chapel and the other acre to be set aside as a burial ground.

The cost of this transaction, which is described at great length in the State Records of the year 1800, amounted to five shillings.

After one hundred and fourteen years, the old Pye Chapel fell into such a state of decay as to be found unsafe for occupancy and it was accordingly replaced by the present structure in the year 1914.

In the annals of early Catholicity in Maryland, written by John Gilmary Shea, we have found no record of how long Father Montdesir, the first pastor, or his immediate successors retained charge of this mission, nor is there any account of the transfer of this church to the Society in Maryland.

In the fire that destroyed St. Thomas' Manor some fifty years ago, many records of the early missions were lost, and accounts bearing on this section probably shared the same fate.

In the Province catalogue for 1838, we find that Fathers Thomas Lilly and Aloysius Mudd had charge of the Catholics living in the vicinity of Cornwalleys' Neck, the old title of Glymont locality.

Previous to that year the names of two other Fathers are given in connection with this mission. They are Ignatius Combs and Matthew Sanders. The former was pastor in 1826, the latter in 1836.

WASHINGTON. *Holy Trinity. New Parochial School Buildings.*—The new parochial school group of buildings erected at a cost of $200,000 by Holy Trinity parish, Georgetown, is completed and was opened Monday, September 23. With the tremendous increase in population in Washington since the schools closed last June, and with the school board forced to erect a large number of portable school buildings to accommodate the thousands of children who cannot be housed in the permanent buildings, the model group on 36th street, between N and O streets, Georgetown, is rated as particularly welcome. District Commissioner W. Gwynn Gardiner has publicly stated that this new group meets an urgent need of that community.

The Holy Trinity schools, consisting of separate buildings for boys and girls, can accommodate about 800 pupils. Tuition for the children of the parish or the children of parish benefactors is free, and for all others, whether Catholics or non-Catholics, a nominal tuition fee of $1 a month is charged.

These schools, erected by the oldest Catholic parish in the District, are models of modern designs in school construction and equipment.

Each of the two buildings has two stories and basement. The basements are, in fact, high above the street, light, large and airy. Each basement contains a playroom, 70x50 feet, in which gymnasium apparatus is being installed. There is also a kitchen and lunchroom, where hot lunches will be served at actual cost. In the basement are toilet rooms, and lockers for lunches, rubbers or small articles. There are also ten cloakrooms, thus removing from the classrooms all the clothing of the children.

The classrooms are flooded with light and air, with the fullest advantage taken of the beautiful outlook over the grounds of Georgetown College and the Visitation Convent. There are ten classrooms in each building, each arranged to accommodate forty pupils.

In the girls' school, at the corner of O street, there are six music rooms, on the second floor, so that private lessons in music can be given to those who wish to take advantage of this opportunity.

The latest ventilating system has been installed throughout the buildings, although each room is provided with from four to seven large windows.

Sanitary bubbling fountains are provided, two in each basement and one on each floor. There are also toilets on each floor, fitted in white marble and all the latest sanitary improvements.

The buildings are strictly fireproof with wide halls and entrances. The entrance to each school is on the first floor, facing 36th street. The lobbies are finished in white marble floors, green marble wainscoting and green pillars with white capitals.

All the stairways in each building are of steel risers with slate treads.

Each classroom is equipped with new desks of steel frames and rosewood tops. There will be eight grades under instruction.

The schools will be under the direction of the Sisters of Mercy, which order taught in Holy Trinity parish years ago, so that children of the parish may now receive instructions from the same order that taught their parents.

Holy Trinity parish hall is also being finished in the girls'

school building. It will have a seating capacity for 900 and will be the finest hall west of 14th street. It will be completed about January 1.

Home News. *Faculty Changes. The New American Assistant.*—After 17 years spent in offices of responsibility and trust as Rector and Provincial, our esteemed Rector, Rev. Joseph F. Hanselman, S.J., on August 7, 1918, was appointed the American Assistant, succeeding Rev. Thomas F. Gannon, lately deceased. Rev. Father Hanselman has been Rector of Woodstock College since December 18, 1912, and has endeared himself to the community by his fatherly interest and inspiring encouragement. In order to gain a personal knowledge of the conditions throughout the Assistancy, before proceeding to Zizers, Rev. Father Hanselman visited the various Jesuit establishments in the United States and Canada.

New Rector.—The vacancy caused by the removal of Rev. Father Hanselman, was filled on August 19, 1918, when Rev. William F. Clark, Vice-Rector of the Novitiate of St.-Andrew-on-Hudson, was appointed Vice-Rector of Woodstock. Rev. Father Clark, for the past three years has been a Consultor of the Province. Word of his new appointment was received with gratification by the community. By letter from Rev. Father General, dated October 2, 1918, he has been appointed Rector of the College.

Other Changes.—Rev. Joseph A. McEneany, for the past ten years Minister at Woodstock, has been appointed Rector of Loyola College, Baltimore. His duties were filled temporarily by Rev. John J. O'Connor, who in turn was succeeded by Rev. Augustus J. Duarte, who comes to us from Gonzaga College, Washington, where he was Prefect of Studies.

Rev. Louis J. Young, who has lately returned from Jamaica, has been appointed Treasurer, to succeed Rev. Joseph J. Williams, who goes to Holy Cross College.

Father Callahan returns to Woodstock from St. Joseph's College, replacing Father Jos. Murphy, as Professor of Special Metaphysics in Second Year Philosophy.

Villa at Woodstock.—Owing to war conditions the villa was again spent at Woodstock. Superiors were most zealous in doing everything possible to compensate for the absence of change of scene and truly succeeded in giving us a very pleasant vacation.

War Work at Woodstock.—Though far removed from the nation-wide activity and bustle of the Government's prosecution of the war, the serene atmosphere of Woodstock has been materially affected by the call of patriotism. A well-organized system of war work has been instituted, by which

a large share of the house and farm labor has been taken over by the scholastics. Due to the call of the man-power of the nation to arms, labor has been scarce. Without interrupting their studies, the scholastics have generously given of their recreation periods and holidays, to care for and harvest the largest crops in the history of Woodstock, and thus co-operate with the Government in the food problem. During the Villa season, even, this volunteer work was one of the principal occupations. The late summer and fall has been spent cutting and husking the immense corn crop, digging 1,000 bushels of potatoes, gathering and sifting the wheat and supplying our community with the harvest of a very large truck farm. In addition, noon recreations were utilized for preserving 800 jars of tomatoes, picked on neighboring farms; 325 jars of corn, and 432 jars of string beans. When one realizes that in addition to all this farm work, the scholastics have been hauling coal and fodder, have planted 100 new apple trees and are caring for a most flourishing rabbit farm, the offering of the volunteer Woodstock War Workers is of no little service to the Government.

Not content with work on our own farm, the Scholastics, with Rev. Father Rector's approbation, have gratuitously helped on neighboring farms. Many of the farmers hereabouts have deserved well for their zeal in parish affairs. When they were in distress about their harvests, due to the scarcity of labor, the scholastics gladly and zealously sacrificed their holidays. The activities were not confined to the farm. Much of the work in the house, in the printing shop and bookbindery, improvements and repairs on our church at Woodstock, and the chapel at Marriottsville, were gladly performed by the scholastics.

Another appeal answered was that of the Red Cross. Their request for nuts, peach pits, etc., to furnish charcoal for the gasmasks received a generous response. A large quantity of hickory nuts and prune pits have been packed and sent away.

Fourth Liberty Loan.—During the recent campaign for the Fourth Liberty Loan, a centre for the sale of the bonds, at the suggestion of Rev. Father Provincial, was established at Woodstock College and placed under the efficient management of Father Charles H. Mahan. A circular letter was printed, outlining the scope of the undertaking and sent to the friends and relatives of the community. The purpose, as explained in the letter, was two-fold. Our friends were requested, if they proposed buying bonds, to credit them to our Agency, thus permitting us, by this recognized means of service, to show our loyalty to the Government. These bonds were then forwarded to the buyers. The alternative

was, if one did not wish to purchase a bond for himself, to send some donation, however small, so that the resultant sum could be applied in the purchase of bonds for the College. There was an immediate and enthusiastic response to our appeal. The Loan Committee was deluged with subscriptions and splendid letters of approbation. The community was kept informed of the progress of the drive by a large liberty clock, placed near the main entrance. The dial was numbered to $16,000, the limit of our hopes and expectations. There were three hands: the red pointed to the amount donated to buy our own bonds; the white checked off the bonds credited to our Agency; the blue hand scored the total of the two. There was wild excitement as the blue hand daily approached the limit; shortly afterwards, the red hand also passed the goal, so that it was necessary to append a tabulated card to record the excess contributions. Though we were handicapped by a late start, the final figures showed that we had almost doubled the amount we had calculated on. The sum total of bonds purchased by our Agency was over $30,000; of this amount, $2,320 was donated to the College. The Chairman of the Loan Committee for this district sent a personal letter of thanks to our committee. Many other commendations were received from government officials and others in appreciation of our activity.

Raising of the Service Flag.—An exercise, unique in the history of Woodstock, was held on October 2. To commemorate the splendid sacrifice of our Chaplains in the war, a large service flag, containing 50 stars, was unfurled and hung over the Woodstock approach to the College. Woodstock can boast of perhaps a greater number of Chaplains than any other theological establishment in the country.

Fourth Year Fathers as Chaplains.—On October 5, an urgent appeal for priests was sent to the College by the authorities at Camp Meade, Maryland. The Spanish Influenza was raging in full fury at the camp, and the regular Chaplains were laid low, one of them subsequently succumbing. The appeal was answered unhesitatingly, and that very afternoon, four of the Fourth Year Fathers were dispatched for this dangerous duty. A few days later another was sent. The summary of their work during their two weeks' stay at the camp, is proof sufficient of the urgent need there was and their heroism in the plague-infected cantonment. The last sacraments were administered to over 1,000 soldiers.

Other camps attended by the Fathers of the College were Gettysburg, Edgewood Arsenal, and Curtis Bay.

The Peace Celebration.—The thrilling announcement of peace, that made the nation wild with joy on November 11, disturbed the tranquility of Woodstock as never before in

its half century of existence. The greatest day in the profane history of the world roused the members of the community to the highest pitch of excitement. A procession was formed in the early morning, and to a pandemonium of noise, marched round the house and grounds, until it reached the Philosopher's pagoda, where the flag was hoisted amidst the cheers of the assembly and to the strains of our national anthem. Members of the Faculty made inspiring addresses, and the Glee Club broke forth into song.

To complete the festivities, the new American Assistant motored from Baltimore to be with us at dinner. In the evening a large bonfire was lit on the brow of the hill overlooking Woodstock, and this was followed by an informal entertainment.

The Woodstock Aid Association.—Due to war conditions, the support of our two Novitiates and the Scholasticate has become a critical problem. Rev. Father Provincial, on October 1, by a letter addressed to the Houses and Colleges, made a strong appeal and outlined a plan by which substantial aid could be obtained for these very necessary foundations. In accordance with his communication, a centre was established at Woodstock, with the hope that very many friends, not living in Jesuit parishes would be reached. The work was taken up zealously, and already a very generous amount has been donated.

Woodstock Faculty for 1918-1919.—Father William F. Clark, Rector; Father Augustus J. Duarte, Minister; Father William J. Duane, Prefect of Studies; Father Louis J. Young, Procurator and Pastor of St. Alphonsus' Church; Father Timothy J. Barrett, Spiritual Father; Father Richard F. Ryan, Confessor. In the department of theology: Father William J. Duane, Dogma (morning); Father Henry T. Casten, Dogma (evening); Father Edward C. Phillips, Dogma (Minor Course); Father John J. Lunny, Moral, Sacred Oratory; Father Peter Lutz, Fundamental Theology (morning), History of Dogma; Father John T. Langan, Fundamental Theology (evening); Father Walter Drum, Sacred Scripture; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Editor of *Woodstock Letters* and *Teachers' Review.* In the department of philosophy: Father William J. Brosnan, Special Metaphysics in Third Year, History of Philosophy; Father Charles V. Lamb, Ethics; Father Daniel J. Callahan, Special Metaphysics in Second Year; Father James A. Cahill, Special Metaphysics in Second Year, Pedagogy, Assistant Editor of *Teachers' Review;* Father Anthony C. Cotter, Logic and General Metaphysics; Father Henry A. Coffey, Hebrew, Classics. In the department of science: Father John A.

Brosnan, Chemistry, Biology, Experimental Psychology, Mathematics; Father Henry M. Brock, Physics, Geology, Astronomy, Higher Mathematics.

The Community.—There are 258 in the Woodstock community. Of these four are from the Province of California; two from the Province of New Orleans; two from the New Mexico-Colorado Mission; one each from the Provinces of Castile, France, Sicily, Aragon and Canada; the remainder, 246, are from our own Province.

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1918

To Secular Clergy

Antigonish, N. S.	1	89
Boston	4	519
Burlington	2	90
Charlottetown, P. E. I.	1	46
Chicago	2	561
Fall River	2	131
Hamilton, Ont.	1	45
Harrisburg	2	85
Hartford	2	330
Kingston, Ont.	1	42
Manchester	2	117
Newark	2	279
New York	3	518
Philadelphia	3	497
Pittsburgh	2	239
Portland	1	100
Providence	2	162
Rochester	1	175
Scranton	3	144
Springfield	2	311
Superior	1	70
Syracuse	1	144
Trenton	2	160
Wilmington	1	30

CONGREGATIONS OF PRIESTS

Franciscan Fathers, Loretto, Pa.

Clerics and Brothers	1	33

Fathers of La Salette, Hartford

Fathers and Scholastics	1	34

SEMINARIANS

Emmitsburg	1	83

RELIGIOUS MEN.

Christian Brothers		
Ammendale, Md.	1	114
Pocantico Hills, N. Y.	1	48
Marist Brothers		
Poughkeepsie, N. Y.	2	121
Brothers of Sacred Heart		
Metuchen, N. J.	1	60
Xaverian Brothers		
Danvers, Mass.	1	60
Newton Highlands, Mass.	1	11

RELIGIOUS WOMEN

Baptistine Srs. of Nazarene

Newark. N. J.	1	35

Benedictines

Bristow, Va.	1	45

Blessed Sacrament

Cornwells, Pa.	1	70

Carmelites

Philadelphia, Pa.	1	16
Roxbury, Mass.	1	19

Cenacle

Brighton, Mass.	1	30

Charity

Convent Station, N. J.	5	1237
Dorchester, Mass.	1	60
Halifax, N. S.	2	296
Lawrence, Mass.	2	89
Mt. St. Vincent, N. Y.	6	1418
Sydney, Cape Breton	1	55
Ogdensburg, N. Y.	1	25
Wellesley Hills, Mass.	1	105

Charity of Nazareth

Hyde Park, Mass.	1	38
Leonardtown, Md.	1	37
Newburyport, Mass.	1	40

Charity of Our Lady of Mercy

Baltic, Conn.	1	90

Christian Charity

Wilkes-Barre, Pa.	2	238

Christian Education, Religious of

Arlington, Hts., Mass.	1	20

Daughters of the Heart of Mary

Brooklyn, N. Y.	1	41
Buffalo, N. Y.	1	40
Burlington, Vt.	1	26
New York, N. Y.	1	31
Washington, D. C.	1	10
Westchester, N. Y.	1	63

Divine Compassion

White Plains, N. Y.	1	50

Faithful Companions of Jesus

Fitchburg, Mass.	1	58

Franciscans

Buffalo, N. Y.	2	73
Glen Riddle, Pa.	1	260
Mt. Hope, N. Y.	2	111
Mt. Loretto, S. I.	2	114
Peekskill, N. Y.	1	71

Good Shepherd

Boston, Mass.	2	64
Brooklyn, N. Y.	1	33
Providence, R. I.	1	12

Holy Child

Philadelphia, Pa.	2	66
Sharon Hill, Pa.	1	55
Suffern, N. Y.	1	50

Holy Cross

Alexandria, Va.	1	27
Baltimore, Md.	1	21
New York, N. Y.	1	15
Notre Dame, Ind.	1	500
Washington, D. C.	1	62

Holy Names

Albany, N. Y.	1	55

Holy Union of the Sacred Hearts

Fall River, Mass.	2	127

Hospitalers of St. Joseph

Winooski, Vt.	2	41

Immaculate Heart of Mary

Cape May. N. J.	2	370
Spanish, Ont.	1	27

Infant Jesus

Brooklyn, N. Y.	1	38

Jesus and Mary

Highland Mills, N. Y.	1	18

Mercy

Beatty, Pa.	1	135
Buffalo, N. Y.	1	125
Burlington, Vt.	1	85
Charlotte, N. Y.	1	53
Cresson, Pa.	1	93
East Moriches, N. Y.	2	99
Fall River, Mass.	2	153
Harrisburg, Pa.	1	40
Hartford, Conn.	3	522
Hazelton, Pa.	1	40
Hookset, N. H.	2	276
Manchester, N. Y.	1	80
Merion, Pa.	2	164
Milford, Conn.	1	185
Mt. Washington, Md.	1	80
New York, N. Y.	1	69
Pittsburg, Pa.	1	115
Plainfield, N. J.	2	188
Portland, Me.	2	244
Providence, R. I.	2	185
Rensselaer, N. Y.	2	185
Tarrytown, N. Y.	2	73
Wilkes-Barre, Pa.	2	135
Worcester, Mass.	1	30

Marie Reparatrice

New York, N. Y.	1	30

Mission Helpers

Baltimore, Md.	1	50

Missionary Srs. of Sacred Heart

West Park, N. Y.	2	157

Notre Dame

Antigonish, N. S.	1	60
Boston, Mass.	1	76
Cambridge, Mass.	1	41
East Boston, Mass.	1	42
Lawrence, Mass.	1	41
Lowell, Mass.	1	95
Moylan, Pa.	1	56
Newark, N. J.	1	110
Waltham, Mass.	1	124
Washington, D. C.	1	75
Worcester, Mass.	2	231

Perpetual Adoration

West Falls Church, Va.	1	12

Presentation

Beacon, N. Y.	1	35
Fitchburg, Mass.	2	99
Green Ridge, N. Y.	1	26

Providence

Holyoke, Mass.	3	300
Pittsburg, Pa.	2	274

Sacred Heart

Albany, N. Y.	1	100
Detroit, Mich.	1	36
Halifax, N. S.	1	50
New York City (University Ave.)	1	50
Providence, R. I.	1	50
Torresdale, Pa.	1	95

Sacred Heart of Mary

Alderbrook, N. Y.	1	9
Tarrytown, N. Y.	1	31

St. Dorothy

New York, N. Y.	1	10
Providence, R. I.	1	5

St. Joseph

Baden, Pa.	2	235
Brentwood, N. Y.	2	257
Buffalo, N. Y.	3	365
Cape May Point, N. J.	3	472
Chestnut Hill, Pa.	2	260
Hamilton, Ont.	2	185
Hartford, Conn.	1	115
Holyoke, Mass.	1	358
McSherrystown, Pa.	1	62
Rochester, N. Y.	1	142
Rutland, Vt.	1	84
Troy, N. Y.	3	381
Wheeling, W. Va.	1	67

St. Joseph of Peace

Englewood, N. J.	1	78

St. Mary

Lockport, N. Y.	1	87

Ursulines

Beacon, N. Y.	1	28
Bedford Park, N. Y. C.	1	80
Frostburg, Md.	1	17
Kenmare, N. D.	1	11
Middletown, N. Y.	1	8
New Rochelle, N. Y.	1	59
Pittsburg, Pa.	1	22
Strasburg, N. D.	1	13
Wilmington, Del.	1	20

Visitation

Baltimore, Md.	1	45
Frederick, Md.	1	36
Georgetown, D. C.	1	55
Parkersburg, W. Va.	1	40
Richmond, Va.	1	23
Washington, D. C.	1	21
Wytheville, Va.	1	17

LAYMEN

Holy Cross College, Worcester, Mass.	1	113
Georgetown College	1	45
Mt. Manresa, S. I.	17	774
Overbrook Seminary	2	334
Rochester, N. Y.	1	53
St. Andrew's	25	27
West Hawley, Mass. Boys' Camp	1	74
St. Mary's, Emmitsburg	1	103

SECULAR LADIES AND PUPILS

Cenacle, Brighton, Mass., Business Women, etc.	4	267
" Newport, R. I., Ladies and Teachers	3	130
" New York City, Ladies, Blind	5	397
Charity, Convent Station, N. J., Teachers	1	257
" Nanuet, N. Y., Children	1	400
" Wellesley Hills, Mass., Teachers	1	102
Faithful Companions of Jesus, Fitchburg, Mass., Alumnæ	1	25
Franciscans, Peekskill, N. Y., Children	1	500
Good Shepherd, Brooklyn, N. Y., Magdalenes	1	110
" " Georgetown, D. C., Children	1	65
Holy Cross Acad., Washington, D. C., Ladies	1	60
Holy Union, Fall River, Mass., Teachers	1	50
Hospitalers of St. Joseph, Winooski, Vt., Nurses	1	30
Immaculate Heart, Immaculata, Pa., Alumnæ of Phila. Catholic Girls' H. School	2	233
" " Scranton, Pa., Alumnæ	1	110
Mercy, Merion, Pa., Alumnæ	2	168
" Milford, Conn., Ladies	1	190
Sacred Heart, Albany, N. Y., Teachers and Working Girls	3	275
" " Manhattanville, N. Y. C., Teachers	1	104
" " University Ave., N. Y. C., Children of Mary	1	60
" " Providence, R. I., Business Women and Children	2	160
" " Rochester, N. Y., Children of Mary	1	95
" " Torresdale, Pa., Children of Mary and Business Women	2	440
Sacred Heart of Mary, Tarrytown, N. Y., Teachers	2	137
St. Joseph, Chestnut Hill, Pa., Young Ladies	2	320
Visitation, Catonsville, Md., Ladies	1	107
Hookset, N. H., Teachers	1	82

RETREATS		RETREATANTS
To Priests, Secular	44	4884
To Priests, Regular	2	67
To Seminarians	1	83
To Religious Men	7	414
To Religious Women	184	15884
To Laymen	49	1523
To Secular Ladies and Pupils	44	4976
Total Retreats	331	Total Retreatants 27831

SUMMER RETREATS

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1918

Diocesan Clergy

Belleville 2
Columbus 2
Rockford 1
Saint Joseph 1
Salt Lake 1

Religious Men

Alexian Brothers

Chicago, Ill. 1

Christian Brothers

Chicago, Ill. 1
Saint Paul, Minn. 1

Seminarians

Area, Ill. 1
Saint Paul, Minn. 1

To Lay Persons

Laymen

Brooklyn, O. 1
Beulah Island, Wis. 1
Prairie du Chien, Wis. 13
St. Mary's, Kans. 1
Saint Louis, Mo. 1

Laywomen

Teachers, Convent Alumnae, Children of M. Sod., Nurses, etc. 21
Inmates of Good Shepherd Convent and Home of the Aged ... 6

Sisters of Charity, B. V. M.

Chicago, Ill. 13
Council Bluffs, Ia. 1
Davenport, Ia. 1
Dubuque, Ia. 3
Des Moines, Ia. 1
Fort Dodge, Ia. 1
Kansas City, Mo. 1
Lyons, Ia. 1
Milwaukee, Wis. 2
Sioux City, Ia. 1
Wichita, Kans. 1

Bernardine Sisters

Nebraska City, Neb. 1

SS. of the Blessed Sacrament

Winnebago, Neb. 1

SS. of Charity of Leavenworth

Leavenworth, Kans. 3

SS. of Charity of Cincinnati

Mt. St. Joseph, O. 2

Sisters of Charity of Nazareth

Mt. Vernon, O. 1
Nazareth, Ky. 2
St. Vincent's, Ky. 1

Sisters of Christian Charity

Chicago, Ill. 1
Detroit, Mich. 1
New Ulm, Minn. 1
Wilmettte, Ill. 1

Daughters of the Heart of Mary

Chicago, Ill. 1
Cleveland, O. 1

Benedictine SS.

Nauvoo, Ill. 1

Dominican SS.

Racine, Wis. 1

Felician SS.

Buffalo, N. Y. 1
Chicago, Ill. 1
Milwaukee, Wis. 1

Franciscan SS.

Alliance, Nebr. 1
Bay Settlement, Wis. 1
Buffalo, N. Y. 1
Chicopee, Mass. 1
Milwaukee, Wis. 1
O'Neil, Nebr. 1
Pine Ridge, S. D. 1
Reading, Pa. 1
Rochester, Minn. 1
Shamokin, Pa. 1
St. Francis, S. D. 1
St. Stephen's, Wyo. 1
Milvale, Pa. 1

Good Shepherd

Carthage, O. 1
Chicago, Ill. 3
Cincinnati, O. 1
Milwaukee, Wis. 2
Omaha, Neb. 1
Sioux City, Ia. 1
St. Louis, Mo. 3

SS. Holy Child Jesus

Chicago, Ill. 1
Cheyenne, Wyo. 1

SS. Humility of Mary

Canton, O. 1
Ottumwa, Ia. 1
Cleveland, O. 1

Ladies of Loretto

Joliet, Ill. 1
Chicago, Ill. 1

Little Company of Mary

Chicago, Ill. 1

Little Helpers of Holy Souls

St. Louis. Mo. 1

Loretto SS.

Florissant, Mo. 1
Kansas City, Mo. 1
Loretto, Ky. 1

St. Louis, Mo. 1
Springfield, Mo. 1
St. John's, Ky. 1
St. Louis, Mo. 1

SS. of the Holy Names of Jesus and Mary

Windsor, Ont. 1

SS. of Mercy

Ann Arbor, Mich. 1
Cedar Rapids, Mich. 1
Chicago, Ill. 4
Cincinnati, O. 1
Clinton, Ia. 1
Corning, N. Y. 1
Council Bluffs, Ia. 1
Early, Ia. 1
Fort Dodge, Ia. 1
Milwaukee, Wis. 1
Omaha, Nebr. 2
Ottawa, Ill. 1
Sioux City, Ia. 1
St. Louis, Mo. 2
Springfield, Mo. 1

Oblate SS. of Providence

Leavenworth, Kans. 1

Missionary SS. of the Sacred Heart

Chicago, Ill. 1

SS. of the Sacred Heart Apostolic Zelatrices

St. Louis, Mo. 1

SS. of St. Joseph

Aurora, Ill. 1
Chicago, Ill. 1
Concordia, Kans. 2
Clinton, Mo. 1
Kalamazoo, Mich. 2
Kansas City, Mo. 2
La Grange, Ill. 1
London, Ont. 1
Peoria, Ill. 1
Mt. Washington, O. 1
Salina, Kans. 1
Stevens Point, Wis. 1
St. Louis, Mo. 2
Superior, Wis. 1

SS. Notre Dame of Namur

Cincinnati, O. 2
Columbus, O. 1
Dayton, O. 1
Reading, O. 1

SS. Notre Dame

Cleveland, O. 1
Covington, Ky. 1
Toledo, O. 1

School SS. of Notre Dame

Elm Grove, Wis. 1
Green Bay, Wis. 1
Longwood, Ill. 1
Mankato, Minn. 3
Marinette, Wis. 1
Marshfield, Wis. 1
Prairie du Chien, Wis. 2

SS. of Holy Cross

Cairo, Ill. 1

SS. Precious Blood

Maria Stein, O. 1

SS. of the Resurrection

Schnectady, Pa. 1

SS. of the Sorrowful Mother

Mankato, Minn. 1
Marshfield, Wis. 2

Sacred Heart

Chicago, Ill. 1
Cincinnati, O. 1
Grosse Point, Mich. 1
Lake Forest, Ill. 1
Manhattanville, N. Y. 1
Omaha, Nebr. 1
Rochester, N. Y. 1
St. Charles, Mo. 1
St. Joseph, Mo. 1
St. Louis, Mo. 2

Servants of Mary

Cherokee, Ia. 1

Ursulines

Alton, Ill. 1
Chatham, Ont. 1
Cleveland, O. 1
Louisville, Ky. 1
Nottingham, O. 1
Paola, Kans. 1
Rushville, Nebr. 1
Springfield, Ill. 1
St. Joseph, Ky. 1
York, Nebr. 1
Youngstown, O. 1

Visitation

Rock Island, Ill. 1
St. Louis, Mo. 1
Springfield, Mo. 1

SUMMARY OF RETREATS

To Diocesan Clergy and Seminarians	9
To Religious Men	3
To Religious Women	181
To Lay Persons	40
Total Retreats	233

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1918

To Diocesan Clergy

Alexandria, La. .....1..... 25
Bay St. Louis, Miss.....1..... 40
Charleston, S. C.....1..... 26
New Orleans, La.....2.....155
Savannah, Ga. .....1..... 20

To Religious Men

Benedictines
St. Leo, Fla.....1..... 28
Covington, La. .....1..... 45

Christian Brothers
Memphis, Tenn. .....1..... 17

Brothers of the Holy Cross
New Orelans, La.....1..... 16

Brothers of the Sacred Heart
Bay St. Louis, Miss.....2.....107

Seminarians
Ramsay, La. .....1..... 68

To Religious Women

Sisters of the Blessed Sacrament
Atlanta, Ga. .....1..... 10
Macon, Ga. .....1..... 9
New Orleans, La.....1..... 22

Benedictine Sisters
Guthrie, Okla. .....1..... 62
San Antonio, Fla.....1..... 14

Srs. of Charity of Nazareth
Helena, Ark. .....1..... 40
Yazoo City, Miss.....1..... 22

Srs. of Christian Education
Asheville, N. C.....1..... 25

Daughters of the Cross
Fairfield, La. .....1..... 75

Srs. of the Holy Child
Chicago, Ill. .....1..... 28

Dominican Sisters
Galveston, Tex. .....1..... 98
Memphis, Tenn. .....1..... 24
Nashville, Tenn. .....2..... 94
New Orleans, La. .....1..... 55

Franciscan Sisters
Augusta, Ga. .....1..... 11
Purcell, Okla. .....1..... 32
Savannah, Ga. .....1..... 13

Sisters of the Holy Cross
New Orleans, La.....2.....125

Sisters of the Holy Family
New Orleans, La.....1.....112

Sisters of the Holy Name
Key West, Fla.....1..... 22
Tampa, Fla. ..... 1..... 21

Srs. of the Immaculate Conception
New Orleans, La.....1..... 32

Srs. of Charity of the Incarn. Word
Houston, Tex. .....1..... 46

Srs. of the Incarn. Word and Blessed Sacrament
Houston, Tex. .....1..... 46

Little Sisters of the Poor
Mobile, Ala. .....1..... 17
Nashville, Tenn. .....1..... 12
New Orleans, La.....1..... 40

Sisters of Loretto
Montgomery, Ala. .....1..... 13

Magdalens
New Orleans, La.....1..... 73

Srs. of Notre Dame de Namur
San Jose, Cal.....1.....150

Sisters of Mercy
Augusta, Ga. .....1..... 83
Atlanta, Ga. .....1..... 20
Charleston, S. C.....1..... 73
Jackson, Miss. .....1..... 18
Macon, Ga. .....1..... 28
Mobile, Ala. .....2..... 92
Nashville, Tenn. .....1..... 63
New Orleans, La.....1..... 35
Oklahoma City, Okla....1..... 75
Savannah, Ga. .....1..... 30
Vicksburg, Miss. .....1..... 74

Sisters of Mt. Carmel
New Orleans, La.....1..... 87

Missionary Sisters of the S. Heart
New Orleans, La.....1..... 25

Sisters of Notre Dame de Sion
Kansas City, Mo.....1..... 17
Marshall, Mo. .....1..... 22

Sisters of Perpetual Adoration
New Orleans, La.....2.....152
Pensacola, Fla. .....1..... 17

Religious of the Sacred Heart
Grand Coteau, La.....1..... 50
New Orleans, La.....1..... 48
St. Michael's, La.....1..... 45

Sisters of St. Joseph
Augusta, Ga. .....1..... 25
New Orleans, La.....1..... 98
Sharon, Ga. .....1..... 10
Washington, Ga. .....1..... 22

Sisters of St. Mary
Denison, Tex. .....1..... 43

Sisters of the Good Shepherd
Houston, Tex. .....1..... 27
Louisville, Ky. .....1..... 30
Memphis, Tenn. .....1..... 19
New Orleans, La.....1..... 35
San Antonio, Tex.....1..... 35

Teresian Sisters
New Orleans, La.....1..... 25

Ursulines
Bryan, Tex. .....1..... 20
Columbia, S. C.....1..... 24
Dallas, Tex. .....1..... 54
Galveston, Tex. .....1..... 35
New Orleans, La.....1..... 54

Visitation Sisters
Mobile, Ala. .....1..... 50

Laymen

Grand Coteau, La.....1..... 45
Macon, Ga.....1..... 98
Spring Hill, Ala.....2..... 80

Secular Ladies

Pine Bluff, Ark.	1	35
Grand Coteau, La.	1	80
Guthrie, Okla.	1	80
Memphis, Tenn.	1	59
Mobile, Ala.	1	60
New Orleans, La.	3	184
St. Michael's, La.	1	85

Aged, Girls, Etc.

Houston, Tex.	1	20
Louisvillle, Ky.	3	141
Memphis, Tenn.	3	214
Nashville, Tenn.	1	72
New Orleans. La.	1	80
Convent, La.	1	75
Academies (St. Bernard, St. Cecilia)	2	101

Summary of Retreats

To Diocesan Clergy	6	266
" Religious Men	7	281
" Laymen	4	223
" Religious Women	68	2891
" Secular Ladies	9	583
" the Aged, Girls, etc.	12	703
Total Retreats	106	4947

SUMMER RETREATS

Given by the Fathers of the New Mexico-Colorado Mission From November 12, 1917 to September 1, 1918

To Religious Men

Christian Brothers—Santa Fe, N. Mex. 1 35

To Religious Women

Sisters of the Blessed Sacrament

Santa Fe, N. Mex.	1	16
St. Michael's, Ariz.	1	12

Sisters of Charity of Cincinnati

Pueblo, Colo.	1	38
Albuquerque, N. Mex.	1	33
Santa Fe, N. Mex.	1	36
Trinidad, Colo.	1	38

Sisters of Charity, B. V. M.

Boulder, Colo.	1	28

Sisters of Charity, Leavenworth

Denver, Colo.	2	60
Las Vegas, N. Mex.	1	14

Sisters of the Good Shepherd

Denver, Colo.	1	22

Sisters of Loretto

Denver, Colo.	2	88
La Cruces, N. Mex.	1	54
Pueblo, Colo.	1	32
Santa Fe, N. Mex.	1	40

Sisters of Mercy

Durango, Colo.	1	32
Prescott, Ariz.	2	21

Missionary Sisters of the Sacred Heart

Denver, Colo.	1	22

Sisters of St. Francis

Longmont, Colo.	1	12

Sisters of St. Joseph

Prescott, Ariz.	1	32
Silver City, N. Mex.	1	15
Del Norte, Colo.	1	16

Total Retreats 25
Total Retreatants 661

SUMMER RETREATS

Given by the Fathers of the California Province
From June 1 to September 30, 1918

To Secular Clergy.

Sacramento, Cal. .....1..... 40
Spokane, Wash. .....1..... 40

Religious Men.

Brothers of Mary
Santa Clara, Cal.....1..... 30
Brothers of the Presentation
Montreal .....1..... 24
Christian Brothers
Martinez, Cal. .....1..... 25
Fathers and Brothers of the Holy Cross
Portland, Ore. .....1..... 16

Laymen and Students.

Brothers of Charity School
Montreal .....1..... 48
Gonzaga Univ.
Spokane (Students).....1.....350
K. of C.
Gonzaga Univ. .....1..... 23
Tucson, Ariz. .....1..... 75
Loyola College
Los Angeles (Students).1.....275
Loyola H. S.
Missoula, Mont. .....1..... 45
St. Boniface H. S.
Anaheim, Cal. .....1.....110
St. Joseph's Institute
Rutherford, Cal. .....1..... 85
St. Joseph's H. S.
San Jose, Cal.....1.....200
Santa Clara Univers.
Laymen .....4.....231
Students .....1.....410

Religious Women.

Benedictines
Colton, Wash. .....1..... 19
Cottonwood, Ida. .....1..... 70
Mt. Angel, Ore.....2..... 97
B. V. Mary
Butte, Mont. . 1..... 28
San Francisco, Cal.....2..... 44
Carmelites
Los Angeles .....1..... 10
Santa Clara .....1..... 16
Charity (Leavenworth)
Deer Lodge, Mont.....1..... 30
Helena, Mont. .....1..... 85
Charity (Nazareth, Ky.)
Klamath Falls, Ore.....1..... 8
Charity (Perpetual Adoration)
Colfax, Wash. .....1..... 17
Franciscans
Havre, Mont. .....1..... 23
Monterey, Cal. .....1..... 3
Pendleton, Ore. .....1..... 58
Tacoma, Wash. .....1..... 30
Tekoa, Wash. .....1..... 26
Good Shepherd
Helena, Mont. .....1..... 15
Los Angeles .....1..... 15
Seattle .....2..... 25
Spokane .....1..... 17
Helpers of Holy Souls
San Francisco .....1..... 18
Holy Child
Portland, Ore. .....1..... 14
Holy Family
San Francisco .....3.....142
Holy Names
Oakland, Cal. .....1.....115
Oswego, Ore. .....2.....145
Portland, Ore. .....1..... 16
Shorb, Cal. .....1..... 86
Spokane, Wash. .....1..... 37
Immaculate Heart
Los Angeles .....2.....105
Little Srs. of Holy Family
Menlo Park. Cal.....1..... 22
Mercy
Grass Valley, Cal.....1..... 40
Los Angeles .....1..... 38
Rio Vista, Cal.....1..... 26
Sacramento .....1..... 30
San Diego .....2..... 55
San Francisco .....3.....150
Missionary Srs. S. Heart
Los Angeles .....1..... 45
Seattle .....2..... 40
Notre Dame
San Francisco .....1..... 65
Santa Clara .....1..... 75
Poor Clares
Spokane .....1..... 13
Precious Blood
Portland, Ore. .....1..... 25
Presentation
Berkeley, Cal. .....1..... 55
San Francisco .....1..... 70
Providence
Missoula, Mont. .....4.....219
Oakland, Cal. .....1..... 25
Vancouver, B. C.....1..... 40
Vancouver, Wash. .....5.....424
Sacred Heart
Menlo Park, Cal. .....1..... 38
Point Grey, B. C.....1..... 40
Seattle .....1..... 23
St. Joseph
Lewiston, Ida. .....3..... 46
Los Angeles .....1.....105
Oakland, Cal. .....1..... 48
Slickpoo, Ida. .....1..... 27
Tucson, Ariz. .....1..... 48
St. Joseph of Peace
Bellingham, Wash. ....1..... 29
Rossland, B. C.....2..... 25
St. Mary
Beaverton, Ore. .....2.....112
Ursulines
Great Falls, Mont.....1..... 70
St. Xavier, Mont.....1..... 7
Visitation
Tacoma .....1..... 25

Secular Ladies and Pupils.

Dominicans
Los Angeles (Girls)....1.....120
Franciscans
Havre, Mont. (Girls)...1.....140
Good Shepherd
Helena, Mont. (Girls)..1..... 60
Los Angeles (Girls)....1..... 80
Seattle (Girls).....1.....215
Spokane (Girls).....2..... 80
Holy Names
Los Angeles (Girls)....1.....110
Notre Dame
Marysville, Cal. (Girls).1..... 75
San Jose, Cal. (Girls)..3.....460
San Jose, Cal. (Ladies).1.....140
Watsonville, Cal. (Girls)1.....250
Presentation
Gilroy. Cal. (Girls).....1..... 80
Providence
Great Falls, Mont. (Nurses) .....2..... 40
Missoula, Mont. (Girls).1.....200
Olympia, Wash. (Girls).1..... 70
Seattle (Nurses).....2..... 95
Spokane (Nurses) .....1..... 40
Vancouver, B. C. (Nurses) .....1..... 38
Salem, Ore. (Girls)....1.....100
Seattle (Girls).....2.....350
Shorb, Cal. (Girls).....1.....115
Spokane, Wash. (Girls).1.....325
Helpers of Holy Souls
San Francisco (Ladies).1.....130
Immaculate Heart
Los Angeles (Girls)....2.....210
Missionary Srs. S. Heart
Seattle (Girls).....1..... 90
Seattle (Nurses) .....1..... 40
Sacred Heart
Menlo Park, Cal. (Girls) 1.....100
Point Grey, B. C. (Ladies) .....1..... 55
Point Grey, B. C.(Girls) 1..... 90
San Francisco (Ladies).1.....125
San Francisco (Teachers)1.....100
Seattle (Ladies).....1..... 80
Seattle (Teachers).....1.....100
St. Joseph
Tucson, Ariz. (Girls)...1.....130
Tucson, Ariz. (Nurses)..1..... 18
Ursulines
Great Falls, Mont. (Ladies) .....2.....180

Summary of Retreats

To Priests	2.....	80
" Religious Men	4.....	95
" Laymen and Students	14.....	1852
" Religious Women	84.....	3412
" Secular Ladies and Pupils	44.....	4631
Total Retreats	148	10070

SUMMER RETREATS

Province of Canada

from june 1 to october 1, 1918

To Secular Clergy.

Prince Albert, Sask.....1..... 28
Sault-au-Récollet, Qué. (private)....11..... 11
Sherbrooke, Qué.....1.....150
Trochu, Alta. .....1..... 15

Seminarians.

Sault-au-Récollet, Qué. (private)....9..... 9
Sherbrooke, Qué. .....1..... 50

Congregation of Priests

Clerics of St. Viateur
Joliette, Qué. .....1..... 60
Rigaud, Qué. .....1.....275

To Religious Men

Christian Brothers
Laval-des-Rapides, Qué..1.....250
Limoilou, Qué. .....2.....316
Montréal, Qué. .....2.....300
Varennes, Qué. .....1..... 71
Brothers of Christian Instruction
Laprairie, Qué. .....1.....215
Brothers of the Presentation
Montreal, Qué. .....1..... 30
Brothers of St. Gabriel
Sault-au-Récollet, Qué...3.....265
Brothers of the Sacred Heart
Arthabaskāville, Qué. ..1.....135
Central Falls, N. Y.....1..... 60
St. Hyacinthe, Qué.....2.....205
Victoriaville, Qué. .....1.....220
Brothers of St. Francis Regis
Vauvert, Qué. .....1..... 17
Brothers of Charity
Montreal, Qué. .....1..... 18

To Religious Women

Sisters of Charity (Grey Nuns)
Montreal, Qué. .....1.....250
Rimouski, Qué. .....1..... 65
Sherbrooke, Qué. .....1..... 33
St. Boniface, Man.....1..... 42
Sudbury, Ont. .....1..... 36
Sisters of Charity of Providence
Kingston, Ont. .....1.....128
Montreal, Qué. .....1.....350
Daughters of Jesus
Cap Chat, Qué.....1..... 6
Dalhousie, N. B.....2..... 62
Notre-Dame du Lac, Qué.1..... 15
Daughters of Mary
Montreal, Qué. .....1..... 40
Québec .....1..... 25
Sisters of the Good Shepherd
Halifax, N. S.....2..... 78
Sisters of the Holy Names of Jesus and Mary
Montreal, Qué. .....2.....350
Sisters Hospitaliers of St. Joseph
Campbelton, N. B.....1..... 20
Chatham, N. B.....2..... 52
Crookston, Man. .....1..... 50
Windsor, Ont. .....1..... 20
Sisters of Jesus and Mary
Lévis, Qué. .....1..... 80
New York, N. Y.....1..... 20
Sillery, Qué. .....2.....180
Ladies of Loretto
Toronto, Ont. .....1..... 50
Sisters of Mercy
Brasher Falls, N. Y.....1..... 40
Devil's Lake, N. D.....1..... 22
Gabriels, N. Y.....1..... 25
Montreal, Qué. .....3.....200
Sisters of the Presentation
Coaticook, Qué. .....1.....120
St. Hyacinthe, Qué.....1.....390
Wild Rice, N. Dak.....1..... 10
Willow City, N. Dak....1..... 23
Religious of the Sacred Heart
Sault-au-Récollet, Qué..22.....155
Sisters of Marie-Réparatrice
Montreal, Qué. .....1..... 50
Sisters of St. Anne
Lachine, Qué. .....1.....120
Sisters of St. Mary
Vankleek Hill, Ont..... 40
Ursulines
Malone, N. Y.....1..... 23
Québec .....1..... 20
Rimouski, Qué. .....1..... 54
Roberval, Qué. .....1..... 50
Stanstead, Qué. .....1..... 50
Sisters of the Holy Family
Montreal, Qué. .....2.....78
Sherbrooke, Qué. .....2.....325
Sisters of Charity of St. Louis
Black Lake, Qué.....1..... 35
Plattsburg, N. Y.....1..... 16
St. Gédéon, Qué.....1..... 40
Sisters of Charity of the Sacred Heart
Sherbrooke, Qué. .....2.....139
Sisters of the Holy Ghost
Tupper Lake, N. Y.....1..... 22
Sisters "Auxiliatrices du Purgatoire"
New York City.....1..... 40

Laymen and Students

Guelph, Ont., (private).....10..... 10
Montreal, Qué., pupils..... 2.....900
Montreal, Qué., Reformatory School..... 2.....475
Pointe-aux-Trembles, Qué., pupils..... 1.....280
Roberval, Qué., pupils..... 1.....170
Sherbrooke, Qué., young men..... 1..... 18
St. Boniface, Man. pupils..... 2.....210
Sudbury, Ont., pupils..... 1.....130
Sault-au-Rècollet, Qué., (private).....59..... 59
Ste-Marie de Beauce, Qué., men..... 2..... 34
Vauvert, Qué., pupils..... 1..... 32
Villa Manrèse, Qué., groups..... 3..... 82
Villa St. Martin, Abord-á-Plouffe, Qué., groups.....20.....557

Secular Ladies and Pupils

Outremont, Qué., SS. of Immaculate Conception, young ladies..2..... 85
Nominingue, Qué., SS. of Immaculate Conception, young ladies..1..... 35
Montreal, Qué., St. Joseph's House, young ladies.....1..... 23
Montreal, Qué., SS. of Marie Réparatrice, young ladies.....6.....205
Québec, St. Joseph's Convent, young ladies.....5.....124
St. Boniface, St. Joseph's Convent, young ladies.....1..... 30
Burlington, Vt. young ladies.....1..... 22
Halifax, N. S., Good Shepherd Convent, inmates.....1..... 80
Lachine, Qué., pupils.....1.....150
Notre-Dame du Lac, Qué., young ladies.....1..... 50
Roberval, Qué., pupils.....1.....235
St. Cèsaire, Qué., pupils.....1.....200
St. Charles, Man., pupils.....1.....110

Summary of Retreats

To Priests	14	204
" Seminarians	10	59
" Religious Men	20	2437
" Laymen and Students	105	2957
" Religious Women	58	4059
" Secular Ladies and Pupils	23	1349
Total	230	11065

Statistics of Our Novitiates and Scholasticates in United States and Canada, October 1, 1918

NOVITIATES—

	Novices: Scholastics 1st yr.	Novices: Scholastics 2nd yr.	Novices: Brothers 1st yr.	Novices: Brothers 2nd yr.	Juniors 1st yr.	Juniors 2nd yr.	Juniors 3rd yr.	Tertians	Total
Md.-New York	..	..	..	..	..	..	..	..	...
Poughkeepsie	42	46	5	4	41	42	..	26(1)	267
Yonkers, N. Y.	20	26	..	..	..	..	..	..	46
Missouri	..	..	..	..	..	..	..	..	...
Florissant, Mo.	29	16	1	3	40	34	..	..	123(2)
Cleveland, Ohio	..	..	..	..	..	..	..	..(3)	...
California	..	..	..	..	..	..	..	..	...
Los Gatos, Cal.	19	16	6	6	16	19	18	11	111(4)
New Orleans	..	..	..	..	..	..	..	..	...
Macon, Ga.	12	4	..	1	10	6	..	..	33
Canada	..	..	..	..	..	..	..	..	...
Sault-au-Recollet, Q.	16	15	3	7	13	11	..	1	66
Guelph, Ont.	9	5	1	2	4	9	..	..	30
Total	147	128	16	23	124	121	18	38	676

(1) By Provinces: Md.-N. Y., 15; Canada, 3; New Orleans, 2; Missouri, 6.
(2) One from New Mexico-Colorado Mission.
(3) No tertianship. Tertians sent to Poughkeepsie, N. Y.
(4) Eight from New Mexico-Colorado Mission.

SCHOLASTICATES—

	Theologians: Major Course	Theologians: Minor Course	Philosophers 1st yr.	Philosophers 2nd yr.	Philosophers 3rd yr.	Philosophers Rec.	Total
Md.-New York	..	..	..	..	..	..	...
Woodstock, Md.	65	24	48	38	28	2	205(1)
Missouri	..	..	..	..	..	..	...(2)
St. Louis, Mo.	78	14	23	13	17	..	145(3)
California	..	..	..	..	..	..	...
Hillyard, Wash.	..	..	27	27	37	1	92(4)
Canada	..	..	..	..	..	..	...
Montreal, Que.	27	17	11	15	15	..	85(5)
"	5	7	4	3	1	..	20(6)
Total	175	62	113	96	98	3	547

(1) By Provinces: Md.-New York, 193; California, 4; New Orleans, 2; New Mexico-Colorado Mission, 7; Castile, 1; Aragon, 1; France, 1; Canada, 1.
(2) Missouri, 106; California, 13; New Orleans, 13; Md.-New York, 1; Argentina, 2; New Mexico-Colorado Mission, 10.
(3) Members of Congregation of Resurrection, 9 (not included in above total).
(4) California, 53; Missions, 24; New Orleans, 12; New Mexico-Colorado Mission, 6.
(5) Canada, 74; California, 2; France, 1; Md.-New York, 3; Naples, 1; New Orleans, 4.
(6) Members of Congregation of the Blessed Sacrament.

LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1917, to October 1, 1918

	Age	Soc	Time	Place
Fr. Francis Breymann.....	82	61	Oct. 9, 1917	Brooklyn, O.
Fr. Leo J. Lyons.....	46	27	Oct. 13, "	Milwaukee, Wis.
Br. Constantine Van der Varent	77	56	Oct. 13, "	Cincinnati, O.
Br. John F. McTiernan.....	57	30	Oct. 14, "	Jersey City, N. J.
Fr. Thos. S. Harlin.....	64	40	Oct. 14, "	Poughkeepsie, N. Y.
Mr. William E. Daly, Sch...	31	12	Nov. 9, "	Woodstock, Md.
Fr. James J. Meloy.....	57	36	Nov. 16, "	Brooklyn, O.
Br. Maurice Roach.....	75	51	Nov. 16, "	New York, N. Y.
Mr. Joseph A. Manning, Sch.	34	15	Nov. 18, "	Buffalo, N. Y.
Br. Anthony Gros.....	69	43	Nov. 22, "	El Paso, Texas
Fr. John D. Whitney.....	68	46	Nov. 27, "	Boston, Mass.
Br. Napoleo Laflamme.....	62	22	Dec. 6, "	Montreal, Can.
Br. Matthew Devine.....	77	48	Dec. 12, "	Poughkeepsie, N. Y.
Fr. Thomas O'Callaghan....	69	43	Dec. 13, "	New Orleans, La.
Br. John O'Neill.....	70	46	Dec. 20, "	Fordham, N. Y.
Fr. John Finnegan.....	82	55	Dec. 23, "	Baltimore, Md.
Fr. Michael O'Kane.....	69	51	Dec. 26, "	Worcester, Mass.
Fr. John Scully.....	72	46	Dec. 26, "	New York, N. Y.
Br. George Englert.....	42	19	Dec. 29, "	Mankato, Minn.
Fr. Charles Lefebvre.....	32	11	Dec. 29, "	Montreal, Can.
Fr. Clement S. Lancaster...	76	56	Jan. 14, 1918	Washington, D. C.
Fr. Arthur Jones	80	61	Jan. 19, "	Montreal, Can.
Fr. Thomas J. Gannon.....	65	46	Jan. 25, "	Zizers, Switzerland.
Fr. Francis G. Hillman.....	72	48	Jan. 29, "	Florissant, Mo.
Br. Joseph Keyback.....	48	16	Feb. 6, "	Prairie du Chien, Wis.
Br. William Foley.....	82	63	Mar. 10, "	Florissant, Mo.
Fr. John A. Ganser.....	72	48	Mar. 10, "	Chicago, Ill.
Br. William Zwak.....	43	11	Mar. 20, "	Twin Lakes, Ida.
Br. Jeremiah Rowley.....	33	7	Mar. 22, "	San Francisco, Cal.
Fr. George de la Motte.....	58	40	Mar. 29, "	St. Ignatius, Mont.
Fr. John P. M. Schleuter...	79	58	Apr. 1, "	Boston, Mass.
Fr. Modestus Izaguirre.....	56	38	Apr. 3, "	El Paso, Texas
Br. Francis X. Blouin.....	65	46	Apr. 14, "	Montreal, Can.
Fr. Henry C. Bronsgeest...	77	50	Apr. 28, "	Florissant, Mo.
Mr. Charles Hawkins, Sch..	24	6	May 1, "	Lewiston, Ida.
Fr. Dionysius Dumesnil....	53	33	May 5, "	Spanish, Ont.
Br. Andrew J. Blaes.....	64	38	May 11, "	St. Mary's, Kans.
Fr. James A. McCarthy.....	54	29	May 23, "	Chicago, Ill.
Fr. Edward Désy.....	77	57	May 15, "	Quebec, Can.
Br. Thos. Murray.....	69	40	May 31, "	Woodstock, Md.
Fr. Francis X. Finegan.....	43	26	June 6, "	New Orleans, La.
Br. Louis Kaiser.....	82	61	June 17, "	Poughkeepsie, N. Y.
Mr. George Culley, Sch.....	23	6	June 26, "	St. Ignatius, Mont.
Fr. Alexander Friend.....	69	46	June 27, "	Tampa, Fla.
Fr. Frederick Eberschweiler.	79	60	July 13, "	Havre, Mont.
Fr John C. Keveney.....	70	46	July 21, "	Worcester, Mass.
Mr. Wm. A. Schmitt, Sch...	30	10	July 24, "	So. Norwalk, Conn.
Br. Seraphinus Mastronado.	72	41	July 24, "	Pueblo, Colo.
Fr. John F. O'Donavan....	55	33	Aug. 5, "	Brooklyn, N. Y.
Fr. John Harpes.....	67	39	Aug. 15, "	Jamaica, B. W. I.
Mr. Philip A. Conniff, Sch..	32	13	Aug. 13, "	Woodstock, Md.
Fr. Edward Fazakerley.....	51	33	Aug. 30, "	New Orleans, La.
Fr. Hyacinth Hudon.....	79	52	Sept. 20, "	Montreal, Can.
Mr. John B. Ryan, Sch.....	32	11	Sept. 26, "	Boston, Mass.

Sac. 30 Schol. 7 Coad. 17 Univ. 54

Requiescant in Pace

Students in Our Colleges in the United States and Canada, October 10, 1918

COLLEGE, HIGH SCHOOL AND PREPARATORY COURSES

	No. of Students *	D. Schol.	Boarders	College Course	High School	Prepar.	Commer.	S. A. T. C.
Maryland-N. Y.	*5011*	*4703*	*308*	*377*	*4425*	*209*	.....	*2679*
Baltimore	241	241	.....	11	190	40	.....	.....
Boston	1375	1375	.....	125	1250	.....	.....	750
Brooklyn	370	370	.....	.....	370	.....	.....	.....
Buffalo(1)	.....	.....	.....	.....	.....	.....	.....	(1)
Jamaica	124	124	.....	.....	124	.....	.....	.....
Jersey City	425	425	.....	.....	370	55	.....	.....
N. Y.-Fordham	498	388	110	(2)83	415	.....	.....	572
St. Fran. Xav	466	466	.....	.....	386	80	.....	.....
Loyola	65	65	.....	.....	31	34	.....	.....
Regis High	650	650	.....	.....	650	.....	.....	.....
Philadelphia	386	386	.....	.....	386	.....	.....	121
Wash.-Georgetown	119	33	86	(3)16	103	.....	.....	487
Gonzaga	150	150	.....	.....	150	.....	.....	.....
Worcester	142	30	112	142	.....	.....	.....	749
Missouri	*4426*	*3694*	*732*	*5*	*3995*	*95*	*331*	*3108*
Belize	145	55	90	.....	75	70	.....	.....
Chicago	832	832	.....	.....	832	.....	.....	230
Cincinnati	372	372	.....	.....	372	.....	.....	242
Cleveland	398	398	.....	.....	398	.....	.....	125
Detroit	364	364	.....	.....	364	.....	.....	209
Kansas City	167	167	.....	.....	167	.....	.....	.....
Milwaukee	342	342	.....	.....	244	.....	98	825
Omaha	347	347	.....	.....	347	.....	.....	430
Prairie du Chien	331	.....	331	.....	331	.....	.....	250
St. Louis	509	509	.....	.....	382	.....	127	680
St. Mary's	333	22	311	.....	231	25	77	117
Toledo	286	286	.....	5	252	.....	29	.....
New Orleans	*1020*	*681*	*339*	*57*	*513*	*374*	*76*	*760*
Galveston	96	96	.....	.....	44	52	.....	.....
Grand Coteau	198	14	184	21	59	42	76	110
N. Orl.-(Im. Conc.)	343	343	.....	.....	177	166	.....	.....
Loyola	36	36	.....	36	.....	.....	.....	300
Shreveport	112	112	.....	.....	58	54	.....	.....
Spring Hill	155	.....	155	.....	140	15	.....	350
Tampa	80	80	.....	.....	35	45	.....	.....
California	*1392*	*1204*	*298*	*46*	*998*	*272*	*76*	*253*
Los Angeles	223	223	.....	11	176	.....	36	.....
Missoula	15	15	.....	.....	(5)15	.....	.....	.....
San Francisco	190	190	.....	.....	190	.....	.....	(1)
Santa Clara	202	64	138	28	174	.....	.....	103
Spokane	412	262	160	(4)7	325	40	40	150
Seattle	85	85	.....	.....	85	.....	.....	.....
Tacoma	265	265	.....	.....	33	232	.....	.....
N. Mex.-Colorado	*189*	*98*	*91*	*5*	*152*	.....	*32*	.....
Denver	189	98	91	5	152	.....	32	.....
Canada	*1274*	*726*	*548*	*270*	*678*	*293*	*33*	.....
Edmonton	124	30	94	65	.....	37	22	.....
Montreal-St. Mary's	530	385	145	120	345	65	.....	.....
Loyola	228	108	120	29	152	47	.....	.....
St. Boniface	272	178	94	46	140	65	21	.....
Sudbury	120	25	95	10	41	79	.....	.....
TOTAL IN COLLEGES	13312	10906	2316	760	10771	1243	548	6800

* S. A. T. C. not included.

(1) No statistics received. (2) 47 are A. M. in course. (3) 16 are A. M. in course. (4) 7 are A. M. in course. (5) First and Second Year High.

NOTE: Because of changes caused by the S. A. T. C. the augment columns are omitted.

Students in Our Colleges

UNIVERSITY COURSES

	Law	*Medicine*	*Dentistry*	*Pharmacy*	*Engineering*	*Finance*	*Sociology*	*Music*	*Journalism*	*Nur. T. Sch.*	*Total*
Maryland-N. Y.	526	312	78	85	..	..	60	..	..	..	1061
Fordham	190	236	..	85	..	..	60	..	..	..	571
Georgetown	336	76	78	..	..	..	..	..	..	..	490
Missouri	322	639	602	48	328	765	505	440	38	56	3743
Chicago	14	240	..	..	..	..	480	..	..	..	734
Cincinnati	..	..	..	..	..	170	25	..	..	..	195
Detroit	65	..	..	..	147	129	..	..	..	..	341
Milwaukee	118	78	309	..	181	248	..	440	38	56	1468
Omaha	54	90	120	48	..	..	..	..	..	..	312
St. Louis	71	231	173	..	..	218	..	..	..	..	693
Toledo	..	..	..	..	..	..	..	..	..	..	...
New Orleans	65	..	42	42	32	..	..	..	..	..	181
New Orleans	65	..	42	42	32	..	..	..	..	..	181
California	59	..	..	..	16	..	..	..	..	..	75
San Francisco	45	..	..	..	..	..	..	..	..	..	45
Santa Clara	..	..	..	..	16	..	..	..	..	..	16
Spokane	14	..	..	..	..	..	..	..	..	..	14
Total in Universities	962	951	722	175	376	765	565	440	38	56	5060

SUMMARY

College Total, 1917—16569 University Total, 1917—6135
Grand Total, 1917—22704

College Total, 1918—13312 University Total, 1918—5060
Grand Total, 1918—18372

NOTE: Decrease in numbers due to Students' Army Training Corps.

Ministeria Spiritualia Nostrorum Provinciae Canadensis

A DIE Ia AUG. 1917 AD DIEM Iam AUG. 1918

Ministeria	*Numerus*
Baptizati	1881
Conversi ad fidem	82
Confess. Particul	517577
" General	7701
Commun. in T	965312
Matrimon. Benedict	299
" Revalidata	33
Extrem. Unct	1481
Cathecheses	7704
Parati ad 1 Commun	1258
" " Confirmat.	834
Exhortationes	1046
Conciones	3286
Exerc. Spir. Sacerd	8
" " Relig.	92

Ministeria	*Numerus*
Exerc. Spir. Studiosis	46
" " Privatis	328
Missiones	126
Novenae	10
Tridua	91
Visitation Hospit	3429
" Carcer.	15
" Infirm.	7603
Sodalitates	36
Numerus Sodalium Vir	857
" " Mul.	2803
" " Puer.	1690
" " Puell.	2739
Inscript. in Apost. Orat	16466
Foed. SS. Cordis	1400

Ministeria Spiritualia Missionis Novi Mexici et Coloradi, a Die 1 Julii, 1917 Ad Diem 1 Julii, 1918

	Baptizati	*Conversi*	*Confessiones*	*Communiones*	*Matrim. Bened.*	*Matrim. reval.*	*Extrem. Unct.*	*Catecheses*	*Par. ad 1 Comm.*	*Confirmati*	*Exhort.-Concio*	*Ex. Spir. Sac.*	*Ex. Spir. Relig.*	*Ex. Spir. Stud.*	*Ex. Spir. Priv.*	*Missiones*	*Nov. et Trid.*	*Vis. Nosoc.*	*Vis. Carcer.*	*Vis. Infirm.*	*Sodalitates*	*Sodales*	*Foed. SS. Cord.*	*Pueri in Sch.*	*Puell. in Sch.*
Albuquerque, N. M.	349	..	22170	49568	48	4	254	332	260	....	458	4	3	..	..	..	18	66	6	262	8	443	442	370	395
Conejos, Colo.	232	1	12000	17500	59	..	240	120	200	....	120	..	..	..	2	5	4	....	...	240	3	310	290	....	....
Del Norte, Colo.	168	1	5837	6900	22	5	45	324	108	....	380	..	..	..	..	..	..	194	...	64	1	7	48	....	....
Denver, Colo.	176	19	51850	72300	44	3	30	582	132	272	652	..	9	3	..	..	11	162	...	285	13	1080	2000	220	316
El Paso, Texas	1725	17	66217	108840	310	25	1412	1821	376	1215	669	..	2	1	1	2	12	140	110	820	16	2040	3480	656	832
Pueblo, Colo.	662	21	19500	35900	56	8	176	1382	344	1760	725	..	6	2	..	..	10	550	...	1050	12	990	750	198	157
Trinidad, Colo.	1018	10	17980	20650	147	8	185	125	159	65	692	..	5	..	..	..	4	380	...	420	5	450	260	127	181
Totals	4330	69	195554	311658	686	53	2342	4686	1579	3312	3696	4	25	6	3	7	59	1492	116	3141	58	5320	7270	1571	1881

Ministeria Spiritualia Prov. Maryland.—Neo Eboracensis, a die 1ª Jul. 1917 ad diem 1ᵐ Jul. 1918

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. priv.	Mission. (quat hebd.)	Novenae	Triduo	Visit. Nosoc.	Visit. Carcer	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Baltimore	42	26	67463	84770	91	8	47	146	30	9	553	194	....	7	10	....	1	10	5	686	246	1080	5	580	1250	....	....	188
Boston, College	638	63	267256	157325	2	4	2363	60	37	50	1326	368	2	25	27	....	8	5	14	1297	3	317	12	3185	17250	....	....	460
St. Mary's	14	5	64000	60000	12	1	157	.....	125	....	260	100	....	2	4	....	....	9	1	186	....	315	5	850	500	526	624	450
Holy Trinity	102	4	28648	32000	37	....	118	552	57	123	145	64	....	2	....	....	....	1	1	21	....	250	4	1895	1360	185	213	.....
Bowie	67	....	5480	5670	12	....	17	75	6	150	145	113	....	....	....	....	....	3	....	20	....	100	2	100	150	....	240	.....
Brooklyn	85	11	38183	90700	36	5	45	170	110	88	662	163	....	12	8	....	....	2	4	65	....	917	4	260	3025	....	....	270
Buffalo, Canisius	142	43	133104	255321	47	12	381	1326	69	58	753	365	....	11	15	5	2	2	9	843	7	841	10	2040	3155	160	178	400
St. Ann's	234	12	78016	201400	61	4	195	1130	178	....	275	202	....	6	....	....	5	2	3	127	50	928	6	2915	2000	680	713	38
Chaptico	137	2	12950	16400	28	1	149	95	169	....	300	8	....	....	....	....	....	....	....	....	....	.....	8	600	550	....	....	650
Georgetown, College	45	31	18244	53833	....	3	147	40	46	5	210	62	8	7	2	....	....	1	4	542	....	37	4	251	300	....	....	.....
Holy Trinity	141	26	33610	40100	29	....	16	174	88	....	310	39	....	4	1	....	2	5	....	....	....	260	1	1220	1590	143	88	100
Jamaica Mission	1367	516	105765	244291	106	8	751	1026	477	568	1115	441	....	3	2	....	6	4	2	379	182	1424	20	2002	4631	1426	1887	1365
Jersey City	145	26	106700	128300	90	1	128	820	178	161	454	226	....	6	5	3	....	13	3	138	....	624	5	960	1500	355	335	690
Keyser Island	....	....	2320	7500	....	....	....	.....	....	....	88	36	6	....	....	7	4	....	...	....	....	.....	....	.....	.....	....	....	.....
Leonardtown	81	5	19815	41410	24	4	37	101	93	....	211	169	....	....	....	....	20	1	....	28	15	84	10	690	735	....	....	364
Missionaries	....	246	133018	.....	....	107	....	600	302	448	2000	950	5	7	2	....	115	....	9	....	....	.....	....	.....	.....	....	....	.....
New York, St. Francis Xavier(1)	297	117	178453	236400	124	16	2731	1833	304	....	88	397	....	17	4	....	....	8	23	1470	16	2034	10	4015	3350	498	437	317
Fordham	15	3	28647	61908	7	....	48	182	76	133	618	314	....	21	11	....	....	....	6	71	134	63	10	681	870	....	....	415
St. Ignatius Loyola's (2)	653	79	139328	312024	183	4	2667	388	209	250	793	101	1	7	....	....	1	8	1	758	357	1012	7	2434	7977	658	682	150
Our Lady of Loretto	356	3	38000	76141	104	4	95	110	320	....	260	156	....	....	1	....	1	4	....	140	....	586	6	1882	1300	330	320	1080
Kohlmann Hall	1	1	8100	19200	1	1	2	48	183	1	169	121	11	13	10	*39 8	3	1	17	5	1	.....	....	.....	.....	....	....	.....
"America"	4	3	8977	29900	6	....	3	60	3	....	183	40	....	12	25	....	....	....	8	5	....	.....	....	.....	.....	....	....	.....
Philadelphia, Gesu	174	68	221190	366950	110	11	525	223	170	60	779	240	....	16	14	....	....	6	9	1456	147	555	13	3505	5500	520	506	1105
St. Joseph's	64	27	30977	32000	43	....	42	70	45	....	127	48	....	2	1	....	....	1	....	28	....	.....	2	722	1052	130	163	300
Poughkeepsie, St. Andrew's	149	36	60097	75251	15	6	909	131	69	23	826	302	4	20	4	22	24	6	10	1425	165	1300	1	170	200	....	....	16
St. Inigo's	109	9	8838	9000	15	....	34	125	52	....	50	160	....	....	....	....	....	....	....	....	....	.....	2	50	500	81	93	547
St. Thomas'	147	6	5608	2144	20	9	73	16	74	....	46	46	....	....	....	....	....	....	1	....	1	86	2	30	600	....	....	475
Washington	239	45	76557	294750	110	6	158	301	164	24	695	84	....	7	2	1	....	8	4	110	3	1000	7	1500	5000	370	425	450
Woodstock	71	21	39247	67700	12	....	30	736	28	56	464	136	11	15	10	1	3	....	8	25	2	126	4	174	387	....	....	191
Worcester	1	1	34748	47788	1	....	3	140	....	....	199	147	....	14	2	3	....	....	6	....	....	25	2	240	460	....	....	.....
Yonkers	....	....	3358	14600	....	....	....	282	....	....	152	22	....	1	2	....	....	....	5	....	....	10	....	.....	.....	....	....	.....
Summa	5520	1435	1996697	3064777	1326	215	8961	10960	3662	877	14256	5814	48	237	162	89	195	100	153	9825	1329	14011	162	32951	65192	6062	6904	10021

(1) Including Randall's Island and Ward's Island.
(21 Including Blackwell's Island.

*Laymen.